

X Speculum Patrum :

A
LOOKING-GLASSE
OF THE
FATHERS,

WHEREIN,
You may see each of them drawn,
Characterized, and Displayed
in their colours.

To which are added, The Characters
of some of the Chief
*Philosophers, Historians, Gramma-
rians, Orators, and Poets.*

BY
EDWARD LARKIN,
Late Fellow of Kings Colledge in
Cambridge, and now Minister of the
Word at *Limesfield* in *Surrey*.

LONDON:

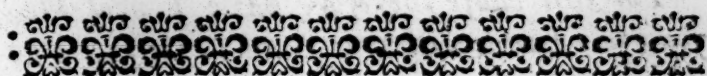
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To his most Honoured Friend,
Marmaduke Gresham Esq;
of *N E W H A L L* at
Limesfield in Surrey.

Most worthy Sir,

Great favours do oblige to great acknowledgments: You have been abundant to me in the one, and I should appear vilely ingrateful, should I be defective to you in the other. Wherefore, though it is not within the sphere of my power proportionably to requite your goodness, yet it shall ever be within the circumference of my will to remember it. *Pertinax sit memoria debentium*, was excellent good advice, though from the mouth of a Heathen: Hence Seneca compares the Graces to youthful Maidens, and the reason of that parallel he saith is this, quia non debet beneficiorum memoria senescere, because the Records of benefits conferred, must never wax old. That was a good expression of one in Euripides, *χάειν δὲ χάριτας ἐκθαίρω φίλων.*
I hate the thanks of such friends as wither with age.

The Epistle Dedicatory.

For this cause therefore have I presented your fair hands with this small Treatise, to let the world know of your engagements on me, and my readiness to make such requital, as my poor capacity enables me to return. Reddit beneficium qui libenter debet.

Sir, I doubt not of your kinde acceptance of this mean Missive, with us much generous indulgence, as my heart offers it with cordial alacrity. And what is wanting in my short and streightned compensations, I shall beseech God to enlarge and make complete by his blessings. It is symmachus his expression, Pro beneficiis si non sumus solvendo, coelestibus delegamus virtutibus: So that I hope I may say with Ausonius, Tibi coepit Deus debere pronobis.

Sir, I shall not trouble you with more words, onely give me leave to adde this, That I am yours in a thousand bonds, and must ever remain bound to reverence your Person, and love your Vertues. This is the Resolution of

Your unfeigned faithful
Servant,

Limesfield, Novemb.
29. 1658.

Edward Larkin.



SPECULUM PATRUM,

A

LOOKING-GLASSE

OF THE

FATHERS.

Wherein you may see each of
them characterized and displayed in
their colours.

Of *Dionysius the Areopagite.*

THE Apostles being all withdrawn
from the Church Militant, and made
free Denisons of the Triumphant, our
Saviour now reigning in heaven, raised
up many eminent and burning Lights, whereby he
spread his glorious Gospel through all the parts

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of the Univerſe: Amongſt which *Dionyſius* the *Areopagite* is to be taken notice of, as one of the firſt Stars which appeared: He had that name given him, in that before his converſion he was a Judge of criminal cauſes at *Athens*: He was one of *St. Paul's* Auditors, from whom, as his Nurſe, he ſuckt the milk of Chriſtian Religion, at what time the good Apoſtle was at the Academy of *Athens* diſputing with the Ethnick Philoſophers, as his Lord and Maſter had done before with the Jewiſh Rabbines and Doctors.

Eusebius and *Nicephorus* write of him, that he was Biſhop of *Athens*, from whence he was afterward removed, if we may give credit to *Baronius*, to the Biſhoprick of *Paris* in *France*. This grave man being full of dayes, and as full of divine Grace, was crowned with the lawrel of Martyrdom, not in *Domitian's* time, (as ſome think) but in the reign of the Emperour *Trajan*, of whom it may be ſaid, that he was a good Prince to all but his Chriſtian Subjects, whoſe holy profeſſion ſeemed to the worlds eye, therefore, to be the more odious, becauſe ſo juſt a Prince as *Trajan* ſeem'd to be, did not forbear to perſecute it.

When this *Dionyſius* was in *Egypt*, whither he withdrew himſelf for the ſtudy of Philoſophy, and had there taken notice of that miraculous Eclipse, which happened at our Saviours Paſſion, whereof he could find no natural reaſon, he cryed out, *Aut Deus Natura patitur, aut mundi machina diſſolvetur*: Either the God of Nature ſuffereth, or the whole frame and fabrick of the world will be inſtantly diſſolved. Nice-

Nicephorus and *Suidas* give us a catalogue of this mans Works, which *Baronius* labours to justify, but other learned Writers, such as *Laurentius Valla*, and *Erasmus*: *Luther*, *Cajetan*, and our English *Whitaker*, prove them by many arguments to be supposititious and counterfeit.

His received Works we have printed in two Tomes at *Antwerpe*, with the Scholiasts of *Maximus*, and the Paraphrase of *Pachimara* in the year of Christ 1634.

I meet with two Eulogies given to this Father, the one is from *Trithemius*, who calls him, *Virum eximia sanctitatis, & incomparabilis doctrine*; a man of transcendent sanctity, and incomparable learning.

The other is from *Sixtus Senensis*, who saies this of him, *Quod divina & in mysteriis abscondita sapientie admiranda volumina græco, & sublimi eloquio doctissime conscripsit*; That he wrote in sublime Greek language admirable volumes of divine and mysterious wisdom: And so he gives you a Schedule of all his works, as they were approved by the third Council of *Constantinople*.

Campion the Jesuite in his fifth Reason, pag. 32. speaks thus of this *Dionysius* his Hierarchy, *Dionysii Areopagite Hierarchia, quas classes, quæ sacra, quos ritus edocet*? And out of the same book this Jesuite proves both Purgatory, and their Romish Ecclesiastical Hierarchy: But that work is none of this *Dionysius's*; though it bear his name; and this you have justified by

Sixtus Senensis, and severall other learned Writers.

Ignatius.

THE next to *Dionysius* is *Ignatius*, the second Bishop of *Antioch* after *Peter*, as *Eusebius* and *Nicephorus* relate: He had that name given him, *ab igne charitatis*, from the fire of charity wherewith he burned. He was also called, Θεοφóρος, and Θεόκλητος, either because he was born of God, or else in regard of his bearing God in his pure and holy heart. This eminent Champion was thrown to hungry Lyons in that persecution which *Trajan* stirred up against the Christians.

Scaliger gives him this commendation, *Vir (quod in orientis partibus per-rarum est) singulari eruditione*; A man (which is very rare in the Eastern parts) of singular erudition.

Eusebius mentioning him writes thus, *Ignatius amongst most men famous.*

Neander in his *Geography*, part 2. most highly extols him in these or such like expressions, *Ignatius, Antiochena Ecclesia præsuit, vir magni spiritus fidei, & zeli*; *Ignatius* was Bishop of *Antioch*, a man of great spirit, faith and zeal.

Baronius speaking of the Epistles which this man should write, he styles them, *Copiam Apostolicarum*

stolicarum traditionum apothecans, fortemque adversus hereticos armaturam; A copious storehouse of Apostolical traditions, and a strong armour against hereticks.

This Father was wont to say (when he spake of our Saviours death and passion) that his Love was crucified. *Irenæus* gives us an account of his Martyrdome, and sets down the very words he should utter a little before his sufferings, which were to this effect or sense: *Inasmuch as I am the wheat of God, I am to be ground with the teeth of beasts, that I may be found pure bread, or fine manchet.* His Epistles were printed at Oxford, 1644.

Polycarpus.

P*olycarpus* (whose name signifieth much fruit; was the Disciple of St. *Iohn* the Apostle, ordained by him Bishop of the Church of *Smyrna*) he went to *Rome* in the reign of *Antoninus Pius* (*Anisæus* being Prelate at that time there) where he reduced to the true faith those which were bewitched by the hereticks *Marcion* and *Valentinus*:

It happened, that wicked *Marcion* there meeting him, thus spake to him, *Knowest thou us, O Polycarpus?* To whom forthwith this grave and holy man most disdainingly answered, *I know thee to be the first-born of the Devil.*

This godly Professor was in the dayes of *Antoninus* the Philosopher, and *Lucius Verus*, Roman Emperors, tied to a stake in the midst of the Amphitheater, and there devoured by the mercilesse flames, as *Volaterrane* and *Eusebius* have written; but others yet say, that he could not burn, the Lord from Heaven restraining the natural violence of the fire by a miracle, and thereupon they slew him with the sword at *Smyrna*, in the year of our Lord, 167.

In this mans time *Egesippus* the Jew was converted to the Christian Faith, who afterward wrote in five books, the History of the Church from Christ to his own time. This *Polycarpus* writ an Epistle to the *Philippians*, so saith *Ierome*, and another to great *Dionysius* the *Arcopagite*; so *Suidas*.

Socrates in his Ecclesiastical History tels us, That this man did communicate with *Amicetus* the Roman Bishop, though he differed in opinion from him, about the celebration of *Easter*. *Irenaeus* commends that Epistle of his to the *Philippians* in his third book against heresies, saying, That it is so full furnished to this, that out of it all those, which have any care of their salvation, may know the character of faith, and the doctrine of truth. *Eusebius* recites the Prayer which this holy and devout man did conceive and utter immediately before he was martyred; it begins thus, O Father of thy beloved and blessed Son *Iesus Christ*, by whom we have knowledge of thee——

Irenaeus

Ireneus gives this eminent Saint this following commendation; *Hic docuit semper, quæ ab Apostolis didicerat, & Ecclesia tradidit quæ sola sunt vera*; This man alwayes taught that which he had learnt of the Apostles, and delivered to the Church those things which are only true. 'Tis *Dallens* his Elogy of him, *Quo viro post Apostolos, quorum familiaris fuit, vix ullus apud Christianos unquam fuit sanctior, aut divinior*; Then which man after the Apostles (whose familiar companion he was) there was scarce any one among the Christians more holy and divine.

Eusebius gives us an account of his martyrdom by an Epistle of the Church of *Smyrna*, inserted in his History, wherein we have many remarkable passages; one is a Voice speaking to *Polycarpe* from Heaven, and saying thus, *O Polycarpe be of courage, and play the man*, even then when he was standing before the Judgement-seat. Another is the stout Reply, which he made the Proconsul, when he tempted him to deny the Lord Jesus, which was much to this effect, *Fourscore and five years have I served him, neither hath he ever offended me, and how can I revile my King, who hath hitherto kept me*. A third is, that when his body was burning, it seemed to the senses of them that beheld it, to send forth a sweet and fragrant smell, as of Frankincense, or such like odoriferous perfume.

Justine Martyr.

Justine Martyr flourished in the reign of *Antoninus Pius*, and so was contemporary with *Polycarpe*. *Eusebius* in his Ecclesiastical history speaking of him saith, that this man was famous in the Christian Doctrine a little after the times of the Apostles: He was the son of *Priscas Bacchus*, born at *Flavia*, a new City of *Syria Palestina*, so he himself tels us, in one of his Apologies. Its said, that the Emperour upon his reading of this mans Apologies, which he had dedicated to him, wherein he pleaded the righteous cause of poor distressed and calamitous Christians, that he gave order for the ceasing of the persecution. *Tertullian* and *Suidas* doe speak great matters in the honour and praise of this Champion. He wrote against the Heretick *Marcion*, whose venome (it seems) had spread it self farre and wide in his dayes.

He was a notable Philosopher, and in his Dialogue with *Trypho* he saith, that he had been an Auditor of all the Sects of them, of *Stoicks*, *Peripateticks*, *Pythagoreans*, and *Platonicks*. *Ierome* tels us in his Catalogue of Ecclesiastical Writers, that he did, *habitu Philosophico incedere*, walk in the guise and habit of a Philosopher. He was beheaded at *Rome*, saith *Eusebius*, in the reign of *Lucius Verus*, but according to *Epiphanius*, it was before, even in the time of *Adrian*. His death, when-

whensoever it was, was promoted and procured by the malice and revenge of *Crescens* an ungodly Philosopher, who being worsted by him in his excellent disputations, never left till his malignancy had brought to passe this pious Martyrs destruction: whence you have this or the like passage from his own mouth in his Apologie, relating to his persecutor *Crescens*; *I look for no other thing then this, that I be betrayed by some one of them called Philosophers, or knockt in the head by Crescens, no Philosopher indeed, but only a proud self-conceited boaster*—— and so he goes on in that Apology.

This Father records of himself, that he was prevailed withall, and won to imbrace the Christian Faith, through the cruelties of heathen Tyrants against the Saints of Christ, and their courageous patience under them. We meet with a worthy character given this man, in the *Bibliotheca* of *Photius*, which is as followeth, or much to that sense; *Est vir ille ad Philosophiam tum nostra, tum potissimum profana summum erectus fastigium, multiplicisque eruditionis & historiarum copia circumfluens*; That man is an eminent proficient both in our Christian Philosophy, and also in prophane, and overflowing with abundance of various learning and histories. *Pareus* saith this of his works, *quod ejusdem scripta etiamnum cum fructu leguntur*; That his writings are now read with benefit. *Epiphanius* calls him, *Virum sanctum, & Dei amantem*, a holy man, and a lover of God. *Tatianus* in his book against the Gentiles,

Gentiles, stiles him θαυμασιώτατον, most admirable.

Yet this man, though he did apologize for Christianity, had his errors. In his Dialogue with *Trypho* he shews himself an Abetter of the opinion of the *Chiliasm*; and the barbarous Gentiles he did entitle to salvation.

Athenagoras.

A *Thenagoras* a Philosopher of *Athens* turned Christian, and flourished, if we may believe *Bellarmino*, in the year of Christ, 142. when *Antoninus Pius* was Emperour, and *Telesphorus* the Roman Bishop; though *Baronius* will not have him to appear till the year of our Lord 179. which was the time, when *Aurelius* sat in the Throne, and *Soter* or *Eleutherius* in the Chair. He was a man of very great esteem with the said Prince for his vast abilities and profound learning; he wrote an Apology in the behalf of his fellow Christians, and likewise undertook an Embassie, that he might speak as an Advocate for them to the Roman Majesty.

He published a golden book (as one calls it) of the Resurrection, set out and interpreted by *Andreas Gesner*. *Epiphanius* cites this mans Apology in the Herefie of *Origen*, where he relates the words of *Proclus* out of *Methodius*. *Bellarmino*
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in his book of Ecclesiastical Writers saith, *Scriptorem hunc carere suspicione* ; That this Writer is without suspicion, and yet he is constrained to confesse, that he was over-passed both by *Eusebius* and *Ierome*.

Varro saith ; that this Author writ also some books of Husbandry : How he dyed I read not, what is now extant of his Works you have printed in one volume with *Iustine Martyr*.

Irenæus.

Irenæus flourished, say some, about the 160. year of Christ, others the 180. when *Aurelius Antonius* and *Commodus* were Emperours, and in that he saith, that in his childhood he conversed with *Polycarpus*, some of the learned think, that he was born either at *Smyrna*, or not far from it, that he was a Greek his name is their warrant to conjecture it.

Eusebius saith, that he succeeded *Pothinus* in the Bishoprick of *Lyons*, where he governed the Church (say some) for thirty years, others say more : Some which have written Martyrologies, speaking of his death, doe tell us, that he was butchered by the Tyrant *Maximinus*, who was a great persecutor of the Saints and people of God.

Barnabas saith, that he was martyred with almost all his people of *Lyons*, in that horrid storm, which
was

was raised against the Christians by the Emperour *Severus*.

He wrote against the heresies of those times, which Satan had spread abroad, on purpose to eclipse, if not altogether to extinguish, the sunshine of the Truth. He was at *Rome* with *Elen-therius*, where he indeavoured the conviction of *Blasius* and *Florinus* two notable Schismaticks, and to allay that malignant spirit of error which their stinking breath had raised. He also sharply reprov'd the Roman Bishop *Victor*, for that he had injuriously excommunicated the Asian Churches, so saith *Eusebius*.

Erasmus thinks that this Author wrote in Latine, and not in Greek, and being skilled in Greek, he therefore useth Gracismes: But *Rhenanus* judges the contrary, because *Ierome* reckons him among the Grecian Writers. *Tertullian* doth bestow on this man this following admirable character; *Irenæus*, *omnium doctrinarum curiosissimus explorator*; A most exquisite and curious searcher into all manner and kind of learning. *Epiphanius* calls him, *μακαριώτατον καὶ ἀγιώτατον Ἐιρηναῖον*. Most blessed and most holy *Ireneus*.

Erasmus in an Epistle of his thus sets him forth; first he commends him from his name, *Magnus ille Ecclesia propugnator*, *pro sui nominis augurio*, *pacis Ecclesia vindex*; and then he goes on, highly extolling his writings, *spirant illius scripta priscum illum Evangelii vigorem*, *ac phrasibus arguit pectus martyrio paratum*, *habent enim Martires suam quandam dictionem seriam, fortem & masculam*;

masculam; That great defender of the Church, for the divination of his name, a maintainer of the Churches peace; his writings breath that ancient vigour of the Gospel, and his phrase argues a heart prepared for martyrdom; for Martyrs have a certain serious expression, valiant and masculine. *Bellarmino* speaking of the books which this man wrote, saith of them, *Quod pleni sunt doctrina & pietate*, that they are full of learning and piety.

Yet notwithstanding this great Light had his eclipses, as appears by somewhat that is unsound in his own writings. Particularly he was entangled with the snare of *Papias*, who was the Father of the *Chiliasm*; this *Eusebius* doth charge him with, as we find it in the third book of his history, the six and thirtieth chapter, against which opinion of his, *Dionysius* Bishop of *Alexandria* is said to have written somewhat in confutation, so saith *Sixtus Senensis*. He was likewise once an allower of free-will in spirituals, though afterwards he expressed himself to the contrary, saying, *Non a nobis, sed a Deo esse bonum salutis nostra*, that our salvation is not from our selves but God.

There was one strange opinion more to which he was addicted, and that was, *Animas a corpore separatas habere hominis figuram & characterem corporis, ut etiam cognoscantur*, That souls departed and separated from the body, have mans figure and form of his body, so that they may be known by it.

Pantænus.

*P*antænus was of the School of *Alexandria*, where at first he professed the Philosophy of the Stoicks, but afterwards became very eminent in the profession of Christian Divinity. Its said of him by learned Pareus, *Quod primus scholam ex ethnica in christianam mutavit*; that he was the first which changed an ethnick school into a christian. He was sent from *Alexandria* by *Demetrianus* the Bishop thereof, into *India*, to establish that church in the sacred Truth, which the Apostles of our Lord Jesus had there planted; where meeting with the Gospel of *St. Matthew* written in Hebrew, and left there with those Eastern people by *Bartholomew*, he brought it thence (say some) to the City of *Alexandria*, though *Eusebius* tells us, that it remained there, even in his time.

He was the Master of that famous Schollar *Clemens Alexandrinus*, he flourished under the Emperours *Severus* and *Antonius Caracalla*, about the year of Christ 200. he left behind him some certain Commentaries on the holy Scripture, which are not now extant, though *Ierome* had in his time the knowledge of them.

Eusebius styles him, a famous learned man, and one in great estimation, *lib. 5. cap. 9.* and *Senensis* speaking of him, tells us, that he was eminent, *propter tam secularis literaturæ, quam sacre eruditionis*

tionis gloriam, as well for the glory of his secular learning as his sacred erudition.

Clemens Alexandrinus.

Clemens Alexandrinus, (So called, because he was a Presbyter of *Alexandria*) preached the Gospel both at *Ierusalem*, and at *Antioch*; he was the master of *Origen*, and moderated in the School of *Alexandria* after *Pantanus*. He flourished in the reign of *Severus* and his son *Antoninus*. He wrote many learned books, *Eusebius* calls him, in *Divinis Scripturis exercitatum*, one exercised in the Divine Scriptures. *Causabon*, *inexhausta Doctrina virum*, a man of unexhausted learning. *Henisius Penn* *eruditionis, & Scientiæ*. The granary of Erudition and Science. *Cassinus Plutarchum Christianum*, The Christian Plutark, *Dempster*, *gravem & disertum authorem*, A grave and eloquent author, but the Centuriators of *Magdeburg* are full and large in his Character, which we have from them as followeth; *Fuit in hoc homine omnino Ingens discendi cupiditas, ingenium acutum, tenacissima memoria, Fervens Zelus, Gloriæ Dei, & Religionis Christianæ, ut ex suis Scriptis conspici potest, maxima eruditionis, Zeli, facundiæ, ac proinde etiam authoritatis, sed etiam Scriptis tum toti Ecclesiæ suæ ævi, tum etiam posteritati in perpetuum profuit*. There was in this man altogether

altogether a vast desire of learning, an acute wit, a most tenacious memorie, a fervent zeal of Gods glory and the Christian Religion, as may be seen out of his writings, of very great erudition, zeal, eloquence, and so also of authority; neither did he onely advantage his Auditors by his voice, but likewise by his writings, both the whole Church of his age, as also posterity throughout all ages.

This man with his Master *Pantaenus*, is reported to have been the first founders of public Academies, for they delivered the fundamentals of Heavenly truth, not by sermons to the people, but by Catechisticall doctrine to the learned in the Schooles. *S. Ierom* saith this of this mans Workes; *Feruntur ejus insignia volumina, plenaq; eruditionis, & eloquentia, tam de Scripturis Divinis, quam de secularis literature instrumento.*

Yet this man had too high an esteem of Tradition, whereby it hapned, that he fell into various, errours, amongst which, he affirmed, *That after our calling to the Knowledge of the truth, possibly God might grant to them that have sinned, a recovery into their former state for once, or twice by repentance, but if they should fall oftner into sin then so, there is no more restitution to be expected or hoped for, but a fearfull looking for a finall judgement.* And yet afterward forgetting this his assertion, he saith in his fourth book of *Strom.* *That Whensoever sinners do repent, whether here in this world, or else in the next, they may be received to Gods mercy.* In which passage of his, he seems to insinuate,

insinuate that men may repent, and so finde favour at the hands of God, after that this present life is determined. Then which Position, there is nothing more contrary to the Scripture, and likewise to his own forementioned, and foregoing expression.

Moreover, he delivered, lib. 7. Strom. *That the law of Moses, was sufficient to the Jewes, and to the Heathens or Gentiles, their Philosophy before Christs coming, to salvation.* In his first Book, you have these words touching the Justification of the Gentiles, Καθ' αὐτὴν ἑδικαίωσεν τότε καὶ ἡ φιλοσοφία τὰς ἑλλήνας, *Philosophy heretofore did of its own nature justify the Greeks.* You have an enumeration of all this mans errours from *Chennitius* in the first part of his Examen, pag. 78. He dyed at *Alexandria* where he taught, so saith *Baronius*.

Origenes Adamantius.

Origenes Adamantius, flourished (say some) under Gallus and Volusian, others, under Galienus, and Valerian. He was the son of Leonides, and disciple of Clemens of Alexandria, he first taught by way of Catechizing, when he was but aged eighteen yeers, and saith one of him, *Quemadmodum docuit, sic vixit, & quemadmodum vixit, sic docuit.* As he taught so he lived, and as he lived,

so he taught; When he was but a child, he encouraged his father to continue constant in the Christian cause, himself being forward to seal it with his own blood, if his mother had not (as *Eusebius* records) prevented him in it. *Ierome* in his Catalogue of Illustrious Writers, relates this of him, in commendation of his great learning, that he read publike Lectures in these following sciences: Logick, Geometry, Arithmerike, Musick, Grammar, Rethorick; and other Philosophicall disciplines.

When he was but a youth, he would search very narrowly into the sence of the Holy Scriptures; which his father *Leonides* observing, would now and then gently reprove him in these or the like expressions; *Nequid supra aetatem queras*. Dive not into that mystery, which is out of the reach of thy youthfull yeers to comprehend: And yet coming to his bedside at night, and uncovering his breast, he would kindly kisse it, judgeing himself most happy in this, that he had so gracious a son? Some write that he made himself an Eunuch for chastities sake. *Epiphanius* records of him, that he wrote 6000. volumes; *Opera ejus ascendunt ad sena millia librorum*, and tis *Ieroms*; *Quis nostrum tanta potest legere, quanta ille conscripsit*. Which of ours can read so much as he hath written.

Its an ancient observation concerning this Father. *Origenes ubi bene Scripsit, nemo melius; ubi male, nemo peius*. Where *Origen* wrote well, ~~he~~ wrote better, where ill, none worse. Whence for
some

some errors he is reckoned by some Authors in the number of Heriticks. *Vincentius Lyrinensis* tels us, *Errorum Originis propter eius tum doctrinam, tum zelum, magnam in Dei Ecclesia fuisse tentationem*; That the error of *Origen*, both for his learning and zeal, was a great temptation in the the Church of God.

He was called *Συγγραμμάτης* from the number of the books he did compile and set out, which he ever writ standing. *Gregory* saith, that all the latter Doctors of the Church were much furthered by this mans works; whence 'tis said (as it is in *Suidas*) *Ορίγηνς ἡ μάχης ἡμῶν ἀκρὸν*. *Origen* the whet-stone of us all.

Ierome files him, *Sacrorum omnium expositorum victorem*, the victor of all sacred Expositors. *Erasmus*, *Theologorum sine controversia principem*, of Divines the chief without controversie. And *Possevinus* speaking of his works, saith of them, *In qua parte probantur, neminem post Apostolos habuit equalem*, in them, which are approved, he had none after the Apostles his equal: Yet however, some there be, that doe debase him. *Basil* charges him, that he had not a sound opinion of the Holy Ghost. *Ierome* calls his opinions, *Venenata dogmata*, & *aliena Scripturis*, & *vim facientia Scripturis*, inveniomed opinions, erring from the Scriptures; and doing them violence: *Causaban* will have him accounted a Platonick Philosopher, rather than a Divine. *Ribera* files him, *Arri patrem*, & *aliarum heresew radicem*, the father of *Arins*, and the root of all heresies, out of

Epiphanius. He dyed at *Tyre* in the year of his age 69.

Tertullian.

T*ertullian* of *Carthage* in *Affrica* first studied Philosophy, and the Civil Law, but afterwards addicted himself to the study of Theologie; he was the son of a Centurion, called *Florens*, from the habit or garb of his body; he was a man of admirable parts, and most piercing wit, excelling in the knowledge of the Greek and Latine tongues; he flourished when *Alexander Severus* and *Antonius Caracalla* were Emperours. At first he was a Priest at *Rome*, where he continued to the midst of his years, and then being driven thence, he returned to *Carthage*, where for a time he maintained the damnable opinion of the heretick *Montanus*, but at last, some say, that he recanted and renounc'd it.

+ He waged many disputes with the *Jews*, and with those detestable instruments of Satan, ungodly *Marcion*, *Valentinus* the Gentile, wicked *Hermogenes*, and *Praxeas*; he lived till he was very aged. So admired (saith *Ierome*) he was of *Cyprian*, that not a day passed without his reading some portion of his works, it being his usual speech, *Da mihi Magistrum*, give me my Master. The learned have afforded him many excellent Eulogies

*But the author seems
to lost his sense*

Eulogies : *Omni literarum genere peritus* ; saith *Lactantius* , skill'd in every kind of learning. *Tertullianus mihi certe , ter Tullius , & Rosa est* , saith another ; and tis *Lypsius* his commendation,

Quis post Tertullianum inter sacros scriptores doctior ? who amongst the sacred writers was after *Tertullian* more learned ? And as another of the Criticks speaks, *eruditissimus , & quantum patitur etas illa & patria Affrica , eloquentissimus* , most learned, and as much as that age , and his countrey *Affrick* doth permit, most eloquent.

Yet this man was carryed away with strange errors, whence *Ierome* could say , *in Tertulliano laudamus ingenium , sed damnamus Haresin* , we commend *Tertullians* wit , but we condemn his heresie.

He attributed a body to God , he condemned second marriage ; he asserted that the sonne had a beginning, *tempus fuit , cum filius non fuit* , are his own words , in his book against *Hermogenes* , not far from the beginning ; which is the very phrase of *Speech* used by the heretick *Arius*. After baptism he allowed but onely one repentance ; he gave too much to the power of mans will , he ascribed remission of sins to humane satisfactions, and lastly he was a Chiliaist, no wonder then if his authority be so little set by of many. *Bellarmino* rejects his testimony, and undervalues his authority in many of his writings : in one place this he says of him, *Tertullianus haresiarcha fuit* , *Tertullian* was a principal, or Arch-heretick ; in another,

this, *Eusebii, & Tertulliani, parva autoritas*; *Eusebius* and *Tertullians* authority is but small, and besides *Bellarmino, Lirinensis* files him, *universalis ac vetustæ fidei parum tenacem, ac disertiore nullò, quam fidiore*, one that hath little hold of the universal, and ancient faith, and much more eloquent then faithful! and *Austin* faith, that he was the head of a new sect, which were called *Tertullianists*: some tell us, that he was desirous of Martyrdome, but of what kind of death he dyed, no author doth certainly report it.

Gregorius Thaumaturgus.

G*regorius Thaumaturgus*, this man had another name, *Eusebius* calls him *Theodorus* brother to *Athenodorus*, he was drawn from the study of the Greek and Roman discipline, and from the love of Philosophy, to the study of the holy Scripture, that true divine Philosophy indeed, by the ministry of *Origen*, of whom he was a zealous auditor, whilst he with many others flockt to him, preaching at *Cæsarea*.

Eusebius tells us, that he, and his brother were ordained Bishops of certain Churches in *Pontus*, he usually passes under the title of *Episcopus Neocæsariensis*, the Bishop of *Neocæsarea*; they say that he wrought many miracles, whence he had the name of *Thaumaturgus*.

He

He was present at the council of *Antioch* against *Samosatenus*, that Arch-heretick, as *Pareus* calls him: he was eminent in the reign of the Emperour *Severus*, he wrote an oration in the praise of his master *Origen*, stiled by *Sixtus Senensis*, Πανηγυρικὴ Εὐχαριστίας, a Panegyrick of gratitude, of which oration *Pamphilus* the Martyr doth (as *Socrates* reports) make mention, in his books written in *Origen's* defence.

Its said of this holy man, that he blessed God, when he was Bishop of *Neocæsarea* especially for this mercy, that when he first undertook that great charge upon him, he found not above seventeen Christians, and when he left them, he had not in all his jurisdiction so many unbelievers.

Basil saith of him, that he was stiled by the enemies of the truth, another *Moses*, and *Ierom* calls him *virum apostolicorum signorum & virtutum*, a man of apostolical signes and vertues, and *Barthius* thus dignifies him too, while he writes him, *virum apostolicarum virtutum*, he died (say some) when *Aurelian* was Emperour.

Sixtus Senensis makes mention of his Metaphrase, which he writ on *Ecclesiastes*, which *Suidas* calls very short but admirable; this was first printed under his own name, but afterwards it came forth under the name of *Gregorie Nazianzeno*, but *Ierome* expounding the fourth chapter of *Ecclesiastes*, and making use of this *Gregor's* paraphrase upon some passage thereof, he doth ingeniously discover the right Author in these following words, *vir sanctus Gregorius Ponti E-*
Pisco-

pus, Originis auditor, in metaphrasi Ecclesiastis ita hunc locum intellexit, A holy man, Gregory the Bishop of Pontus, the auditor of *Origen*, in his metaphrase of Ecclesiastes, thus understood this place: the workes of this Father in Greek and Latine, together with what is now extant of *Macarius* of Egypr and *Basilus* of Selenicia were printed in one volume at Paris 1622.

Cyprianus.

C*yprianus* Presbyter of Carthage, being yet a Gentile, was a master of Rhetorick, which he publicly professed with great admiration and repute, he also studied the Magick Art, but being afterwards converted to the Christian Faith, he gave that study over, and applyed himself to the study of the Scriptures: he was set over the Churches in Spain, and in the East, where to his great praise he did execute the Office of a laborious Bishop.

In the writings which this man hath left behind him, there appear the Symptomes of a learned headpiece, and yet they are not altogether pure, and free from error; for he asserted that rebaptizing of Hereticks was necessary; this champion contended with the heathens, and the Jews, as also with *Novatus*, and many other hereticks; for which cause being grievously persecuted by
his

his enemies, he stept aside from their fury for the Churches sake, whose peace and tranquillity his presence did at that time seem to prejudice.

Demster calls this *Pralat*, *insignem authorem, interdum floridum*, a famous Author, and sometimes rhetorical and floury: but *Lactantius* speaks more loftily of the man in these following words, *Cyprianus Episcopus Martyr, unus principus, & clarus extitit, qui & magnam sibi gloriam ex artis oratoria professione quasivit, & admodum multa conscripsit, in suo sacro genere miranda; erat enim ingenio facili, copioso, suavi, & (qua sermonis maxima est virtus) aperto, ut discernere nequeas, utrumne ornatio in eloquendo, an peritior in persuadendo fuerit: Cyprian the Bishop, and Martyr, was a man very eminent and famous, who acquired to himself great fame and glory by the profession of his Art of Oratory, and he wrote very many things in their sacred kind admirable, for he was of a facile wit, copious, sweet, and (which is the greatest vertue of speech) open, that you cannot discern whether he were more fluent in speaking, or more skilful in perswading, instit. lib. 5.*

Sixtus Senensis in his *Bibliotheca* speaking of his phrase of speech and style, sayes this of him *Quod multa piissima opuscula elegantissima phraseos & Ciceroniano candori proxima ad adificationem ecclesie scripsit*; that he wrote many most pious works of most elegant phrase, and neer *Ciceroes* candour to the edification of the Church, he was an extreme charitable man, for as soon as he was turned from gentilisme to christianity, he gave up
all

all his substance to the support of poor Christians.

Ierome writing to *Paulinus*, saith of this Father, *Quod instar fontis purissimi levis incessit, & placidus*, that like a most pure fountain he ran light and pleasing: he wrote a famous treatise of mortality, on purpose to comfort men against approaching death in the time of a fearful pestilence. Among all his writings, that treatise of his *de unitate ecclesie*, of the unity of the Church is most set by and advanced.

Erasmus in an Epistle thus commends this man, *inter Latinos ad apostolici pectoris vigorem, ubique sentias loqui pastorem, ac martyrio destinatum*. And again saith he, *In Cypriano spiritum veneramus apostolicum*, we reverence in Cyprian an apostolical spirit: t'is *Austins* in the second book against the *Donatists*. chap. 1. *non me terret autoritas Cypriani, quia reficit humilitas Cypriani* the authority of Cyprian doth not terrifie me, because the humility of Cyprian doth refresh me.

A Deacon of his, by name *Pontius*, wrot the History of his life and Martyrdome, he was martyred under *Valerian* and *Galiennus*.

Arnobius

Arnobius.

A *Arnobius* was a famous Rhetorician in *Affrick*, the master of *Lactantius*, of whom *Eusebins Pamphilus* reports, that being a teacher of Rethorick, and a Gentile, he was constrained through sundry dreames to beleve the glorious Gospel, and yet the Christian Bishops would not receive him to their Fellowship, till he had written, and published those excellent Books of his against Gentilisme; wherein he confuted that vain Superstition, and Idolatry, whereof he had been before so great a Patron, and Advocate? He wrote but seven books in number, and the eighth which is thereto added, is none of his compiling, but as some say, the Author of it, was *Minutius Felix*. He is said, besides these books to have written Commentaries on the Psalmes; But they are (as *Bellarmino* well observes) the workes of some later Author, which he proves by their making mention of the *Pelagian* Heresie; which was not broached, till the time that *Austine* lived, which was many yeers after *Arnobius*; and besides *Salmeron* speaks of another Bishop of the same name, to whom he ascribes those Expositions.

This man flourished about the yeer of Christ 300. He is not without some speciall Characters;

acters; *Barthius* saith this of him, *Si non extaret, Densa nox foret in Superstitionibus veterum.* If this man had not been living, it had yet been right in the Superstitions of the Ancients, *Dempster* calls him, *virum recondita eruditionis styli asperioris.* A man of deep learning, of rougher stile. But *Henisius* above all others doth advance him; *Ille Patrum præsul optimus, ille Christianæ Varro maximæ eruditionis.* That president of the Fathers, that *Varro* of Christian Erudition, but yet in some respects *Ierome* doth depreſſe him. *Arnobius inæqualis, & nimius est, & absq; operis sui partitione confusus.* *Arnobius* is unequall, and too much, and without partition of his work, confused.

Lactantius Firmianus.

Lactantius Firmianus, whom *Alstedius* stiles by the name of *Cicero Christianorum*, the Christians *Cicero*, was the Disciple of *Arnobius*, who being eminent for eloquence in the reign of *Dioclesian*, taught Rethorick at *Nicomedia*, and wrote those elegant books against the Religion of the Heathens, of whom *Ierome* said; *Lactantius, quasi quidam fluvius eloquentiæ Tullianæ, viam tam nostram confirmare potuisset, quam facile alienam destruxit: Lactantius*, as it were a certain river of Ciceronian Eloquence, I would to God he could as well have confirmed our own, as he

he he did destroy the Religion of our Adversaries.

Lodovicus Vives having occasion to mention him, saith this of him; *Septem scripsit volumina elegantissima, & acutissima; nec est ullus inter Christianos scriptores tam vicinus dictioni Tullianæ*; He wrote seven most elegant, and acute volumes, neither doth any among our Christian Writers come so neer the speech of Tully: *Pisecius* styles him, *Lacteum, & mellitissimum Scriptorem*; A milkie and most honey writer. And *Amesius* too speaking of him, in his Book entituled, *Bellarminus Enervatus*, thus saith: *Quid inter omnes Patres audit Ciceronianus*. That among all the Fathers he is the *Ciceronian*.

I shall add but one Elogie more to him, and tis that of *Henisus*. *Quid Tertulliani porro vim ac lacertos, Quid Clementis variam prope incredibilem scientiam, aut Hilarii Cothurnum, aut Chrysostomi digressiones melle dulciores, aut acumen Augustini, aut diffusam & cum solo Cicerone conferendam Firmiani eloquentiam commemorem?* What should I commemorate the force and strength of *Tertullian*; Why the incredible Science of *Clemens*, or the stateliness of *Hilary*, or the digressions of *Chrysostome*, more sweet then Honey, or the acutenesse of *Augustine*, or the diffused eloquence of *Firmianus*, who alone is comparable to *Cicero*?

And yet he is charged by *Bellarmino* with many errours, whose words are these, *Lib. 1. de Sanct. beat. Cap. 5. circa fin. Lactantius in pluri-*

mos errores lapsus est, præsertim circa futurum seculum, cum esset magis librorum Ciceronis, quam Scripturarum Sanctarum peritus. Lactantius fell into very many errors, especially about the world to come, seeing he was more skilfull in the workes of Cicero, then in the books of the holy Scriptures. Hence Chemnitius discourages us from reading of him, saying, Non multum potest juvare Lectorem, He cannot much profit the reader. Ierome particularly notes this in him, that he denied the Holy Spirit to be a substance, or person: and beside this error, he addes another, whilst he attributes reason to brute creatures. lib. 3. instir. cap. 1.

He wrote his book of *Divine Institutions* under *Dioclesian*, as himself expresseth it in the fourth Chapter of the fifth book; and he published it in the Raig of the Great *Constantine*, to whose Imperiall Majesty he dorth direct his speech in it. He was called *Firmianus* from his Countrey Town *Firmii*, situate among the *Picens* in Italy, and *Lactantius*, as one well notes, a *Lacteo eloquentia flumine*, from his milkie river of Eloquence. He was in his old age Tutour to *Crispus*, the son of *Constantine*; how he dyed, I read not.

Eusebius.

Eusebius.

Eusebius was Bishop of *Cæsarea* in *Palestina*, he flourished about the yeer of our Lord 320. He was looked on at the first, as the principall man of the *Arian* faction. *Chemnitius de lect. Patr.* styles him *apertissimum propugnatorem Arii*: A most open defender, or abetter of *Arius*. *Baronius* styles him with *Tertullian*, *manifestum Hereticum*, a manifest Heretick. *Ierom* in both his books, which he wrote against *Ruffinus*, doth not onely call him *Arianum* an *Arian*, but likewise, *signiferum & principem Arianorum*, The Standard bearer, or Ensign of the *Arians*.

Yet certainly at the Council of *Nice* this man brake off his compliance with that Hereticall party, and from thence forward joyned himself in fellowship and society with the Orthodox. Nay, he is conceived by some Authors, to have been the compilers of the *Nicene Creed*. He wrote in ten books an Ecclesiasticall History, from Christs time to the yeer 325. *Ierome* saith of him, *quod pulchre contexuerit Historiam Ecclesiasticam*. *Basil* calls him *ἀξιόπιστος*, Worthy of credence, and *Chemnitius* comparing this authors History with that of *Nicephorus*, he saith: *Major est gravitas in illius historia, quam in Nicephori*. There is much more gravity in his History, then in that of *Nicephorus*.

Besides,

Besides this work, he writ also a *Panagyrick* of the life of Great *Constantine*, which comprehendeth Acts done in the Church for the space of thirty yeers, together with the Lawes and Edicts that the Emperour had made, relating to the Christian faith. He refuted the Ethnicks and Jewes in his Books of Preparation for, and Demonstration of the Gospell, he left behinde him a Chronology from *Abrahams* birth to the 326. year of our Lord, which doth in all contain 2347. yeers.

He condemned that pestilent fellow *Arius* with his own hand in the *Nicene* Councell, and yet further to cleer him from all suspicion of favouring that wicked Heresie and Heretick, *Socrates* hath written an Apology in his behalf, which you will meet in his history. He died about the yeer of Christ, 340. He was called *Pamphilus* from the affection and singular love he did bear to *Pamphilus* the Martyr, with whom he was most familiar and intimate.

Bibliander gives him this Character. *Eusebius, inter Græcos Theologos Antesignanus. Eusebius* among the Greek Divines the principall. *Causabon* calls him *virum longe doctissimum, & in omni literarum genere exercitatissimum*, A most learned man, and most exercised in all kinde of literature. Tis *Ludovicus Vives* his description of him, *Vir fuit immensa letitione, & proinde summa eruditione*. He was a man of immense reading, and for that cause of very great erudition.

Scaliger

Scaliger commends him in one respect, and in another disparages him: as appears by these words of his; *Quo* (speaking of this *Eusebius*) *nullus Ecclesiasticorum veterum plura ad Historiam contulit Christianismi*. Then whom, none of the Ancient Ecclesiastick writers hath contributed more to the History of Christianisme. There is his commendation; *Nullus plura errata in scriptis suis reliquit, Nullius plures hallucinationes extant*. No man hath left more faults in his writings; No man hath extant more errors. There's his disparagement.

The *Arrians* having unjustly procured the deposition of *Eustatius* the Bishop of *Antiochia*, they desired, that his Office might be supplied by this *Eusebius*: but he refusing it, the Emperour *Constantine* so far commended his modesty therein, that he said of him, He deserved to be made Bishop of the whole world.

Ierome observing in this mans Commentaries on the Prophet *Esay*, that he swerved from his purpose, and promise, whilst in many places, he imitated *Origens* Allegories; He said this of him; *Ita separata consociat, ut mirer cum nova sermonis fabrica in unum corpus lapidem, ferumq; conjungere*. He so unites things which are separate, that I wonder he doth in his new Fabrick, and Structure of speech joyn together into one body, Stone and Iron.

Athanasius.

A *Thanasius*, worthy to be immortall in his fame, as his name importeth, was born at Alexandria, and consecrated Bishop of that City in the room of *Alexander* deceased: this honour was conferred on him in the yeere 325. at which time the Churches of God were most grievously infested, and distracted with the Heresie of *Arius*; so that this holy man saw he was to sail in a very stormie and tempestuous sea, which made him desirous at the beginning to decline that high advancement, whereunto he was preferred. His life was not unlike unto a Comedy, his five banishments being fitly resembled to the five Acts thereof; the chief cause of his troubles (say some) was *Eusebius* the then Bishop of *Nicomedia*, a principal member of the Arian faction. For when *Arius* condemned by the Nicene Council, had made his appeal to great *Constantine* with promise never to disturb the Churches peace again, and thereupon was licensed to return unto his charge at Alexandria, where he was a Priest; This *Athanasius* did refuse to admit him thereto, and wrote unto the Emperour an account of his refusal, which wasto this effect, *Nempe quod semel damnatum haereseos ab ecclesia, non fas esset recipere, absque legitima cognitione ecclesia*, that it was not
lawful

lawful to receive an heretick condemned by the censure of the Church, without the cognizance of the Church, especially when there appeared no outward symptomes of repentance and amendment from him. Now this reply from *Athanasius* gave the Emperour great discontent, so that he most sharply menaced the holy Bishop, if he did persist in his denial; and now *Eusebius* thinking this opportunity very lucky to his designe, he so farr improves it, that good *Athanasius* is most strangely traduced, many scandalous matters laid unto his charge, as if he imposed intolerable burdens on the Churches of Egypt, and as though he practised treason against the life of his soveraign: but at length being by a Warrant fetcht to Constantinople, he so wiped off all these foule aspersions, that he returned with apparent testimonies of a spotless innocence; *Cesar* himself dismissing him, not without honour and applause.

But yet his enemies bearing towards him implacable malice, and not satisfied with this publike tryal of his Christian sincerity, do not give over their furious chace, but further accuse him of other misdemeanours, as witchcraft, and murder; but the Judge appointed to hear his cause, acquitted him of all those calumnies, and once again the Emperour commends his integrity, and exhorts him to vigilancy in his episcopal function.

But yet at length these Arians prevailing, through their importunate slanders, procured his exile to Trevers in France, where he hid his head for the space of two years and four months,

with the Bishop *Maximinus*, neither did his sufferings end with the death of *Constantine*, but his two sonnes swaying the Scepter after him, he was much persecuted, through the influence his enemies had upon *Constantius*, of whom they effected that he was three times banished, first to *Rome*, then into the remote corners of the east, and lastly into the deserts of *Lybia*.

Thus indeed was this excellent Prelate tossed to and fro, finding no rest for his peaceable feet; no not in those halcyon dayes of the good Emperour *Constantine*, much less in the reign of *Constantius*, who being also removed by death, *Iulian* the Apostate succeeds in the empire, one which at first favoured both the person and cause of *Athanasius*, restoring to him his liberty, and attendance on his office; but in the end, he persecuting the truth, was likewise stirred up to thunder out a banishment against him: however God brought him peaceably to his haven in the dayes of the good Emperours *Iovian* and *Valentinian*, who were an *Asylum* or refuge not to him onely, but likewise to all the persecuted people of God. This godly Father lived to the seventh year of *Valentinian*, and then rested in the Lord, *anno Christi*, 371.

This was a familiar speech of his, *Verberari Christianorum proprium est, flagellare autem Christianos Pilati & Caiphæ officia sunt*, Its proper for Christians to be beaten, but to scourge them is the office of *Caiphas* & *Pilate*: he was Bishop of Alexandria forty six years, of whose most excellent

lent endowments *Gregorie Naziane* is the Trumpeter, who speaks thus of him in his funeral oration; *Athanasium laudare idem esse, ac virtutem ipsam laudare*, to commend *Athanasius* is to praise vertue it self. Indeed no Doctour of the Church ever endured so sharp disputes, and so bitter afflictions for the truth as he.

Photius the Arch-bishop of Constantinople writing to his brother *Tarasius*, concerning the works of this pious Father, he thus expresses him, *Athanasius in sermonibus ubique locutione clarus est, & brevis, & simplex acutus tamen & altus, & argumentationibus omnino vehemens, & in his tanta ubertas, ut admirabilis sit.* *Athanasius* in his Sermons is clear in expression, and short and plain, yet acute and high, in his arguments altogether vehement, and in these so great fertility, that it is admirable. *Theodoret* calls *propugnaculum veritatis*, the fortress of truth. *Nazianzen*, *lumen ecclesie*, the light of the Church. *Epiphaneus*, *laterna recta fidei*, the Father of the Orthodox Faith. Others, *orbis oraculum*, the Oracle of the world. Bishop *Andrews* of Winchester styles him, *Athanasius* the Great; great in many respects, but especially great for the Creed he compiled.

His writings against *Apollinarius* do excel for grace and ornament, as also those Epistles of his, wherein he doth excuse his banishment. *Possevinus* saith of him, *Athanasius fuit tanquam columna ecclesie adversus omnes hereticos*, *Athanasius* was as as it were the pillar of the Church against all hereticks. And another calls him *hereticorum*

Malleum, The beetle of Hereticks, as one which knockt them at head by his solid and substantiall reasonings; When *Julian* the Emperour had by his Imperiall Edict banisht him from *Alexandria*, he comforted his people, and friends, whom he found lamenting his condition. *Bono animo estoto filiali; Nubecula est, brevi evanescet.* Be of good courage, my sons, its but a little cloud, and will vanish instantly.

Sixtus Senensis tells us, That *Gregorie* a Divine, did set forth the life of this Father in an excellent Oration.

Hilarius Pictaviensis.

H*ilarius Pictaviensis Episcopus*, Bishop of *Poitiers*, did shine most brightly in the Reigns of these following Emperours, *Constantius, Julian, Jovinian, Valens, and Valentinian.* He was an eloquent Preacher, and a notable Disputant; he did by his solid writings establish the disperst Churches of *Illyria, France, and Italy.* We reade that he was banished with many other Orthodox Bishops, by the power and Policie of the *Arians*, of whom he was a mighty opposer, and Antagonist; but at length prevailing with the Emperour

Con

Constantius for his return, he came back to his Charge at *Poitiers* in the year 360. Where he found all grievously distracted, and miserably afflicted with the *Arians* leaven; so that like a good and skilfull Chirurgion, he laboured to binde up the wounds, and to heal the distempers.

He wrote twelve books of the Trinity, wherein, as *Ierome* observes, in an Epistle of his, *Ad Romanum Oratorem*; quod Duodecim Quintiliani libros & stylo imitatus est, & numero. That he imitated the twelve books of *Quintilian* both in style, and also in number. And in that worke of his he confuted the blasphemous doctrine of the Hereticke *Arius*. *Ierome* tells us, that he died in the year of Christ, 372. when *Valerian* was Emperour: and he bestowes on him this worthy Character: *Hilarius Gallicano attollitur cothurno, Eloquentie Latine Rhodanus*. *Hilary* is lifted up with his Gallican buskins, the Rhine of Latine eloquence. And elsewhere, the same Father styles him, *Latine Sermomis tubam*, The Trumpet of the Latine tongue.

Some say, he wrote on the whole book of Psalms, which work of his is extant in Spain: being a great reader, and studier of *Origen*, he is said to make use of *Heliodorus* a Priest, who was better skild in the Greek tongue, then himself; Hence some do impute his misinterpretation of the Psalms (whilst in some places he leaves the Grammatical sense, and turns it into one that is Allegoricall, and Anagogicall) meerly to his ignorance in the Hebrew language.

Sixtus Senensis, Speaking of that work of his, and of that on *St. Matthew*, he gives us this account of the style of them; *Stylus absq; ulla artis affectatione pressus, interdum subobscurus, & ob id a simplicium fratrum lectione procul est.* His style short, without any artificiall affectation, sometimes dark, and obscure, and for that very reason not to be understood, or read by unskilfull and illiterate men.

Tis a commendation which *Erasmus* gives him. *In Hilario grandi materia parem grandiloquentiam, atq; ut ita dicam, cothurnum admiramur.*

This Bishop took such great paines to purge the Churches of *France* of the *Arian* Heresie, and so far prevailed by his unwearied labours; that *Ierom* resembles him to *Deucalion*, who both saw the flood of waters overflowing *Thessalie*, and the abating of them also: Even so this *Hilarius* saw in his time both the growth, and the decay of *Arianisme* in *France*.

One *Fortunatianus* a successour of his, wrote his life in Hexameter verse, being Bishop of *Poitiers* in the year 570.

Didymus

Didymus Alexandrinus

WAs an excellent Grammarian, and for his eminency in that Art, was elected Governour of the School of *Alexandria*. *Ierome* so highly extols him in his 65 Epistle, that he saith there, *Se quod nesciuit, didicisse a Didymo, quod sciebat, illo docente, non perdidisse*. That he learnt, what he knew not, of *Didymus*, and that he preserved what he knew, by his instruction. *Nicephorus* doth seem to eclipse him with a report of some errors, that he should seem to adhere and cleave to: But *Socrates* in his History giveth him this credit, That he was a chief Maintainer and Patron of the *Nicene Faith*. And *Zozomene* informs us, *Arianis in Aegypto nihil fuisse integri, quamdiu Didymus in ea floruerit*. That *Arius* had no hold at all in *Egypt*, so long as *Didymus* flourished there.

This man was a great acquaintance, and an intimate familiar of *Ieromes*, insomuch, that that Father was greatly delighted with his society. He tells us this of him, That although he was blinde from his younger dayes, yet he proved an excellent Geometrician, which chiefly requires the Instrument of sight, to the wonder of the whole World. He wrote a heavenly Book *de Spiritu Sancto*, of the Holy Ghost, which the said *Ierome* translated into the Latine Tongue, and is
now

now mingled with his Works. He lived to the 83 year of his age, and was almost all his time desirous of privacy and retiredness.

Ierome saith of him, *Se in multis Scriptura locis difficilibus, eo magistro usum.* That he made use of him, to help him out in the explication of many hard Texts of Scripture. And further speaking of his Writings, he gives him this Elogie, *Certe qui hunc legerit, latinorum furta cognoscat, & contemnet rivulos, cum coeperit haurire de fontibus; Imperitus Sermone est, sed non Scientia, Apostolicum virum ipso stylo exprimens tam sensus lumine, quam simplicitate verborum.* Truly he that will read him, will know the thefts of the Latines, and he will despise the rivulets, when he hath begun to drink of the fountains; he is in Speech unskilful, but not in Science, in his very style expressing an Apostolick Author, as well in the light of his sense, as in the simplicity of his words.

Antonius a Monk, travelling in company with him to the City of *Alexandria*, used these or the like words to him, (as *Sixtus Sinensis* delivers them) *Nihil O Didyme turbet te corporalium oculorum jactura, talibus enim destitutus es oculis, quibus & Musce, & culices videre possunt, sed latere, quod oculos habes, quibus Angeli vident, & Deus consideratur, & lux ejus apprehenditur.* Let not the loss of thy corporal eyes trouble thee, O *Didymus*, for thou art deprived of such eyes, wherewith Flies and Gnats can see; but rejoyce thou that thou hast eyes by which Angels do

do behold, and God is considered, and his light is apprehended. He flourished under the great *Theodosius*.

Optatus

Bishop of *Milevita*, appeared glistering in his Orb about the time that *Valentinian* and *Valens* were Emperours. *Morn. lib. 1. de Euchar. cap. 6.* saith, that he lived *paulo ante Augustinum magni in Africa nominis*; a little before *Augustine* of great fame in Africa. He was a man well skill'd in most kindes of Literature, his life was pious, and his doctrine sincere and sound. He shewed himself a notable *Antidenatist*, and thereupon he wrote six Books for the confutation of *Parmenianus*; So *Ierome*: But now they are numbered seven, the seventh consenting in all respects with the six, so that *Ierome's* number is conceived to be erroneous.

Barthius calls this man *Pium, elegantemq; scriptorem, & quod in eo dignum honore summo, summum argumentandi artificem*: A pious, and elegant writer, and which is praise-worthy, a most exquisite artist in arguing and disputing. *Paraus* thus expresses him, *Vir fuit instructus multiplici eruditione, constanti pietate & doctrina sincera*. He was a man well furnished with various learning, constant piety, and sound doctrine. *Mr. Leigh* in his *Treatise of Religion and Learning*, calls him
that

that learned Bishop of, *Milevita*.

Whereas the *Donatists* of old did assert, that the Church of God was no where else, but onely among them, limited unto, and shut up in a corner of *Africk*, where their Heresie prevailed; this excellent man confuted that opinion by that of the second Psalm, where God saith in a promise to his blessed Messias, *Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*: Which Scripture doth evidently demonstrate the Church of the Gospel to be spread all over the whole world, and not to be restrained, as these *Donatists* did vainly imagine, to a particular Region.

And whereas they affirmed likewise, That the Ordinance of Baptism was altogether ineffectual, unless some of their Ministers were in place to perform it: He, to confute them, replied, That when God made the world at the beginning, the presence of the glorious Trinity was powerful enough in operation to create Water, though none of the *Donatists* were then in presence: Even so (saith he) the blessed Trinity can work effectually in Baptism, although not administered by the *Donatists*; yea, and that it was God, the Author of Baptism, and not the Minister, which did sanctifie, according as it is expressed by the holy man *David*, *Psal. 51. Wash me, and I shall be whiter than snow.*

Basilius

Basilus Magnus.

Basil the Great was Bishop of *Casarea* in *Cappadocia*, his father was of the same name, and a devout Christian, his brethren were *Gregory* of *Nyssa*, and *Peter* of *Sebasta*, who conform'd to him both for purity of doctrine, and piety of conversation. He was brought up at *Athens*, the School of the Philosophers, under *Libanius* his Master, where he fell into acquaintance with *Gregory Naxianzen*. But after a while leaving *Athens*, he returned to *Casarea*; where being called to the Pastoral Function by the Bishop of the place *Eusebius*, he expounded some places of Scripture with that gravity and accurateness, that he was had in great admiration for his abilities and gifts; but at length there arising some difference betwixt him and *Eusebius*, he discreetly withdrew himself, on purpose to prevent a greater combustion.

However, in the end he was constrained to return, through the Faction of the Hereticks, that he might strengthen the hands of the Bishop against them. But *Eusebius* after a few years deceasing, this *Basil* was by the general consent chosen Bishop in his room. And now he was no sooner entred on his charge, but he met with many violent and tempestuous storms, raised by that tyrannous Emperour *Valens* against him:

For

For he coming to *Cæsarea*, would have forced this holy man to have closed with the doctrine of *Arius*, threatening his refusal with banishment and death. But *Basil* was most resolute, and courageous, as appears by this his gallant answer, *Pueris (inquit ille) ista terriculantur proponenda esse, sibi vero vitam eripi posse, sed confessionem veritatis eripi non posse.* Those affrightments (saith he) should be proposed to children: Life indeed might be taken from him, but the confession of the truth could never be taken away from him.

It is reported, That when he was at his devotions in the Temple, the Emperour coming with his Guard to apprehend and seize him, he was himself on the sudden surpris'd with such a *Vertigo* or dizziness, that he had fallen immediately, if one of his servants had not supported him.

Socrates tells us in his *Ecclesiastical History*, (*Chap. 21. of the fourth Book*) That this Emperours Son, by name *Galeates*, falling sick of a dangerous and desperate disease, and being given over by Physicians, *Dominica* his Mother told her husband, that the same night she was fearfully disquieted with horrible shapes, and dreadful visions, and that the childe was visited with sickness, because of their ill usage of *Basil* the Bishop. The Emperour well marking the words of his Wife, at length sent for that good man, and because he would know the truth, he reasoned thus with him: If thy Faith (he meant of one substance) be true, pray that my Son die not of this disease.

disease. Then *Basil* answered, If thou wilt promise to believe, as I do, and to bring the Church to Unity and Concord, thy childe without doubt shall live. When the Emperour refused to yield to this; Let God, saith *Basil*, deal with your son as it pleaseth him: and so the childe presently died.

This Father lived till the beginning of the reign of the good Emperour *Theodosius*, and was thought to have been the Author of Monastical life. The commendations are high, which his friend *Nazianzene* gives him; as who styles him, *Luminare in Mundo, Doctrina Palatium, & unus Sol inter Sydereæ*: A Light in the World, a Palace of Learning, and as the Sun among the Stars. *Suidas* calls him *Verum celeberrimum, & ad summum omnis doctrine fastigium progressum*. A man most famous, that had climbed up to the highest step of all Learning. *Cassinus* saith, That *Libanius*, though his Master, did prefer him before all other Authors: *Erat illi unus pro centum millibus in eloquentia Basilus*. And this sayes *Erasmus* also of him, *Basilus, dilucidus, pius, sanus, suaviter, gravis, & graviter suavis, nihil habens affectate loquacitatis*. *Basil* is clear, pious, sound, sweetly grave, and gravely sweet, having nothing in him of affected loquacity.

Gregorius

Gregorius Nyssenus.

Gregorius Nyssenus, Brother to Basil the Great, called Nyssen from the Church of Nyssa, whereof he was Bishop, but when he was consecrated, it is not with any certainty resolved. He joyned with his Brother Basil, and Gregory Nazianzen, against the Arians, whom both with their word and pen they notably confuted. Neither was this Father more backward and slack in opposing the Heresie of Eukomius: and if we will take the word of Reverend Theodoret, this Doctor ever shewed himself zealous in withstanding that, whatever it was, which was contrary to the rule and power of godliness.

Nicephorus tells us, in his 12 Book, and 13 Chapter, That in the General Council of Constantinople, this man did supply that, which was lacking in the Nicene Creed, this clause being by him added, *And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified.*

Suidas doth bestow upon him these two Characters: *Gregorius Nyssenus, omni doctrina repletus, in multum profecit, & illustris evasit, ut quisquam veterum.* Gregory Nyssen being stufte full with all Learning, profited so much therein, that he was judged as famous as any of the Ancients.

And

And again the same Author calls him, *Eloquentissimus, & multiplici eruditione prestantem*: Most eloquent, and excelling in variety of Learning.

And *Cassinus* gives him this following Elogie, *Quid* Gregorius Nyssenus, & *Cæsarius*? *Num ipsi* Gregoriorum *fato aureum flumen orationis fundunt*? This mans Brother *Basil*, being prevented by untimely death from finishing his Commentaries on the six dayes works, *Socrates* tells us, That this *Gregory* compleated them, and made them perfect.

These were the eminent and remarkable sayings of this Father: He said concerning Sin, *That although the Serpents which stung us were not here slain outright, yet their venomous stings could not mortally wound us.* And concerning Pilgrimage, he said, *That a Pilgrimage from the Lusts of the Flesh to the Righteousness of God, and the Sanctification of the heart, was onely acceptable to God, and not a journeying from Cappadocia to Palestina; and that God would give a reward in the world to come, onely to things done in this world by the warrant of his own Commandment.* *Leo* the Emperour called this Father *Dulcem & illustrem Ecclesie fontem*, The sweet and illustrious fountain of the Church. He was elder Brother to *Basil*, but died after him.

E

Gregorius

Gregorius Nazianzenus.

G*regorius Nazianzenus*, was born at *Nazianzum*, a town neer to *Cesarea* in *Cappadocia*, where *Basil* the Great was Bishop, who out of a desire he had to learning, went to *Athens*, to imploy his time there in the study of the Arts; whence returning home, he was Baptized about the twentieth yeer of his age, and after that giving himself up to the study of the Christian Religion, he was at length urged by his father to take upon him the Ministry, and to assist him being then aged in the execution of his pastorall charge.

Yet his parents after a while deceasing, he left his Countrey for some yeers, and lived private; but coming afterwards to *Constantinople*, he preached in the Church of *Anastasia*, all the other Oratories of the City being taken up, and filled by the *Arians*.

And here is one thing to be noted, that though so eminently learned and pious a man, as was this *Nazianzene*, was then present, yet the Generall Council held there at that time, preferred one *Nectarius*, a Noble man of *Cilicia* to the Bishoprick of *Constantinople* before him: a man which was at that time but a *Catechumenus*, and never before advanced to any *Ecclesiastical* preferment,

ferment, overpassing this great Doctour, and overlooking this great light.

And here it was, that he fell into controversie with *Apollinaris* the Heretick, who was so impudent, as to accuse *Nazianzene* of sedition before the Magistrate, but the Bishop did very fairly acquit himself of the crime. It is said of this grave and holy man, *quod solus post Johannem Evangelistam, Theologi nomen meruit*. That he onely after *John* the Evangelist merited the eminent title of *Divine*.

There happening dissentions amongst his fellow Bishops, he withdrew himself for retirement to his Fathers Countrey Farme house, as being weary of all publike congressions, whereof he seldom saw any profitable issue, by reason of the ambition of the disputants.

He lived all his life time unmarried, and dyed not under the 90th. yeer of his age, in the yeer of Christ 384. he wrote much against those Hereticks, which either did impugne the Divinity, or Humanity of our Lord, and he was likewise most vigorously active against the Heathenisme of the Gentiles in those two invectives of his, wherein he chastiseth that Apostate *Iulian*, who would needs be a restorer of Paganisme.

Ierom owns this holy Father for his Master, *quo Scripturas explanante didicit*; From whom, as his interpreter, he learn't the Scriptures. And as this learned man did admire *Basil*, so did *Basil* him, as appears by this Elogie he gives

him. *Vas electionis, & puteus profundus* os Christi Gregorius. Now for this mans speech, it seemed (as *Suidas* saith) to come neer to *Polemon*, or to *Isocrates*, so saies *Erasmus*, as also it was not unlike to *Ambrose*.

Erasmus speaking of his piety, he tells us, that it did *ex aequo propemodum certare cum facundia*; It was even as eminent, and illustrious as his eloquence; and the commendation which *Belarmine* gives him, is, *quod sapientiam mirificie cum eloquentia copulavit*. That he marvellously coupled his wisdom with his eloquence.

Epiphanius.

E*Epiphanius*, Bishop of *Salamine* in *Cyprus*, was instructed in learning by certain Monkes in *Egypt*, from whence he went into *Palestine*, living there a Monasticall life, and improving his time in the study of Philosophy, so that in few yeers his proficiency therein was mightily increased, and advanced.

He wrote a book in confutation of no lesse then 80. Heresies, which is called his *Πανόριον*, wherein is also comprehended, a History from Christ even to his own times. He flourished in the reigns of the Emperours *Valens*, and *Gratian*, being Contemporary with those grand Lights of the Church, *Basil the Great*, *Gregory*
Nazi-

Nazianzene, Iohn Chrysostome, with the latter of which, he had a sharp contention about the writings of *Origen*, which *Epiphanius* would have condemned as Hereticall at the Synod of *Constantinople*, but *Chrysostome* withstood it: in which bickering of theirs, this hapned worthy of admiration; That one was a true Prophet to the other: *Epiphanius* presaging the deposition of *Chrysostome*, and *Chrysostome* the sudden death of *Epiphanius*, both which were accordingly accomplished; the one being afterwards deposed, and the other dying in his return to *Cyprus*. *Suidas* saith thus much of this mans works: *Quod a doctis ob res, ab indoctis propter verba leguntur*: and *Ierom* said the like. That they are read of the learned for their matter, and of the unlearned for their words.

His *Panarium* is stiled by another, *Universæ antiquitatis Ecclesiasticæ promptuarium*, A Cellar, or Storehouse of all Ecclesiasticall Antiquity. He was master of five learned tongues, and thence it was that *Ierom* honoured him with this Epithet, Πεντάγλωττος. *Augustine* addes this Elogie, *Apud Græcos inter magnos habitus, & a multis in Catholicæ fidei sanitate laudatus*. With the Greeks he was reputed among the great ones, and commended by many for his soundness in the Catholike Faith.

And yet *Drusius* fastens many an error on him. *lib. 4. observat. cap. 21*. *Epiphanius scimus omnes in multis graviter hallucinatum*. We all

know that *Epiphanius* grievously erred in many things.

Ambrosius Mediolanensis.

A*mbrosius Mediolanensis Episcopus*, the Bishop of Millain, being Lieutenant of the Province, was chosen Bishop of the City by the unanimous consent of the people, and therein confirmed by the Emperour *Valentinian*; he was high in the affections of five most noble Princes, *Valentinian* the elder, *Gratian*, *Valentinian* the younger, *Theodosius* the great, and *Honorius*: he was a man of great fame amongst the eastern Churches, and very intimate and familiar with *Basil* of Cæsarea, and other eminent and famous Doctors, even as the inscriptions of his Epistles to diverse of them, do insinuate.

He baptized *Augustine*, and was likewise his master: before he was Bishop of Millain, he governed Liguria, he wrote many excellent books, which deserved those characters that the learned have given him. *Erasmus* saith thus of him, *Ambrosius juxta nomen suum vere cœlesti manat Ambrosia, dignus quisit, quod dicitur Ambrosius, hoc est immortalis, non solum apud Christum; sed etiam apud homines.* *Ambrose* according to his name doth truly flow with heavenly *Ambrosia*, who is worthy to be what he is called, *Ambrosius*, that is
immortal,

immortal, not with Christ onely, but with men also.

Its *Augustines* commendation of him, *eius eloquia strenue ministrans adipem frumenti divini, & latitiam olei, & sobriam vini ebrietatem*, his eloquent speeches do stoutly administer the fat of divine bread-corn, and the joy of oyle, and of wine a sober drunkenness; one of the Latine Poets speaks his worth in this following distich.

Cedite doctores Romani, cedite graii

Nescio quid majus nascitur Ambrosio!

Theodosius the Emperour being suspended from the Sacrament by this excellent Prelate, because he came to it with the guilt of bloud upon his soul, (for being angry with the inhabitants of Theffalonica, he had caused seven thousand of them to be slain, having drawn them together for that end to a Stage-play) he said of this *Ambrose*, *Neminem se nosse, qui vere sciret episcopum gerere, prater unum Ambrosium*, that he did not know any man, that truely knew how to behave himself like a Bishop, besides *Ambrose*. He dyed in the year of the Lord 398. aged 64 years.

Hieronymus.

H*ieronymus* was brought up at Rome in the time of Pope *Damasus*, & flourished in the Church about the year of Christ 390. providence

so ordering, that there should arise such shining lights at that time when the Church was pestered with the heresies of *Arius* and *Pelagius*, there being no less then ten or twelve, which in that short tract of time presented themselves to oppose them, among which this Father was one of the chiefeft.

He was a great traveller, and had compassed the greatest part of Europe, that he might have conference with the learned of that age; at length returning to Judea, he seated himself about Bethlehem, where he composed most of those works we enjoy at this day, and there he dyed full of dayes, in the yeer of Christ 416. and in the 12 of the reign of *Honorius*.

The learned of latter times have highly extolled his repute and fame. Hieronymus *blandum facundia nomen, & summis in omnibus artifex*, saith *Cassianus*, *Ierom* a pleasant name of eloquence, and in all things the best artist: *Barthius* gives him this Elogy, *Hieronymi ingenium hoc fuit, ut conscius sibi profundissima eruditionis paucis dicere plura, & salem quendam acuminis relinquere velit in animo legentis*; this was *Ieroms* wit, that being conscious to himself of his deep learning, he would speak much in few words, and leave a relish of his ingenuity in the mind of the Reader. *Augustine* is very sparing of speaking in his praise, because he lived in his time, and was his scholar.

But *Henisius* doth of late break out into admiration of him, *Quo tandem modo, aut quibus ego verbis (tuam maxime Hieronymi) ingentem simul pietatem*

pietatem ac facundiam describam! After what manner and with what words (O most great *Ierome*) shall I describe thy vast piety and eloquence; how shall I express and declare thy skill, which was so admirable in all tongues, and in all antiquity and Philosophy; this *Henisius* speaks, and much more of him in one of his orations: they write that this man of all the Fathers onely had knowledge of the Hebrew tongue.

When he was at Rome he grew into acquaintance with some of the honourable Ladies there, as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Eustochium*, to whom he opened many difficult and knotty texts of Scripture, for he was then a Priest: after he left Rome, as he journied to Palestine, he acquainted himself with those three Doctors, *Epiphanius* Bishop of Cyprus, *Nazianzene* and *Dydimus*, yet he was more addicted to an Eremetical life then to society.

Erasmus in his Preface to *Hilarius*, having made mention of this Father, he subjoynes this testimony, *quo viro nihil habet orbis latinus, & doctius vel sanctius*, then which man, the world hath nothing more Latin, and more learned, or more holy; *Austin* also speaking of his elegant speech, saith thus, *cujus eloquium ex oriente in occidente instar lampadis resplenduit*, whose eloquence, like a Lamp, did shine out of the east into the west.

Yet this Father was not altogether free from errors. Concerning the worlds creation, it was his opinion, that the Angels those spiritual creatures

tures were made long before the visible world, and where he writes against *Iovinian*, he doth not entertain so honourable thoughts of marriage as doth become him, for he seems there to dislike of second marriage, which the Apostle alloweth of, because the bed is undefiled, and also an expedient against unlawful burning.

Aurelius Augustinus.

Aurelius Augustinus, the most doctrinall in his writings of all the Ancient Worthies, was an *Affrican* by birth, whereupon the learned Bishop *Andrews* calls him, *Decus Africa*, The glory of *Africa*. He is not to be accounted as the last of the pious Fathers; who having been instructed in Rhetorick at *Carthage*, was at the beginning a complier with the *Manachees*. His life for the greater part of it, is written by his own pen in his confessions. Afterwards being baptized by *Ambrose*, he returned into the right way, and succeeded *Valerius* in the Bishoprick of *Hippo*, about the yeer of Christ, 390.

The cōversion of this man was in this manner. Having read the life of *Antonius* the *Eremite*, as well as heard the Sermons of *Ambrosius*, and
being

being therewith wonderfully moved, and affected, he began to disrelish his former conversation, which he had wasted in the vanities and pleasures of sin, and going into a Garden with his friend *Alipius*, there he fell to bemoan with tears the abominations of his youthfull dayes, wishing the time now at hand, that his soul should be watered with true converting grace : And as his heart was thus melting into penitentiall sorrows, he heard a voice say to him, *Tolle & lege*, Take up the book, and read; and again, *Tolle & lege*, Take up the book, and read, for he had his Bible in the Garden with him, and seeing no body there, he then perceived, it was an admonition and a word to him from Heaven, whereupon he opened the book, and the first place he lighted on, was *Rom. 13. 13, 14.* *Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Iesus Christ, &c.* At the reading whereof, he was so far transported, that he resolved to become a convert, and so to live, as to shew forth the fruits of a good reformation.

He maintained Disputations with very many Hereticks, as the *Arians*, the *Manichees*, the *Donatists*, and the *Pelagians*, whose unsound devices he gravely confuted, and so stood up for the defence of the Christian Truth, as if he only of all men were called to that employment.

When the city of *Hippo* was straightly besieged by the *Vandals*, he was therein enclosed, but yet dyed

dyled peaceably before it was taken, in the third moneth of the siege, and in the yeer of Christ 433. being aged 76. yeers. I shall not let him passe without his deserved Encomiums. *Erasmus* speaks thus of him ; *Eximius Pater inter summa Ecclesia ornamenta, ac lumina Princeps*. An excellent Father, amongst the great Ornaments and Lights of the Church the chief. And thus doth also *Sarischer* : *Doctor ille Ecclesia, cujus nemo satis memor esse potest*. That Doctour of the Church, of whom no man can be enough mindfull.

And not to omit that of *Ludovicus Vives*, *Fuit in illo vira studium uberrimum, cognitio Scripturarum Sacrarum exactissima, Iudicium acre, ac exteriusum, Ingenium ad miraculum arctum*. He is so deep in some of his works, that *Ierome* in one of his Epistles doth not stick to call him the most obscure Expofitour of the Scripture. Yet this man, that he might descend to the capacities of the unskilfull, and rude multitude, he would frequently speak Barbarismes, having this expression often in his mouth, *Malo ut me reprehendant Grammatici, quam ut non intelligent populi*, I had rather Granimarians should reprehend me, then the people should not understand me.

Our learned *Whitaker* speaking of him, saith, *quod magnum est ejus in Ecclesia nomen*. That his name is great in the Church. There is one thing which he himself would have all readers to observe in his works, Tis the fourfold distinction of Time, wherein they were written. Some of them he wrote when he was
Cate-

Catechumenus, and so are inflated, and puffed up with secular learning. Others, when he was but newly baptized, and but a beginner in the study of Theologie: others, when he was Presbyter, and therefore more exact than the former; and lastly, others, when he was chosen Bishop, and so most elaborate and excellent of them all. These distinctions of Time would this Father have every reader take notice of, that they might thence see his proficiency in Sacred learning, and thereby might be the more easily induced to excuse him, seeing he makes amends in his latter works, for the imperfections of his former ones.

Of all his works, his Retractions and Confessions do bring most honour to him, the one being a meek acknowledgement of his Errors, or Lapses of judgement, the other a confession of his Falls, or Lapses of his life.

Of all his Commentaries on the Holy Scriptures, those which he hath written upon the Psalms are most disliked, whereupon one of the learned saith of him, *nunquam infelicius in Scripturis Sanctis versatus, quam in psalmorum enarratione.*

Cyrillus

Cyrillus Alexandrinus.

C*yrillus Alexandrinus*, so called, because Bishop of Alexandria, and in distinction to another of the same name, Bishop of *Ierusalem*: He flourished about the year of Christ 433. in the reign of *Theodosius* the younger. There was great strife and contention about choosing of this man Bishop; some were for one *Timotheus*, and the principal man or head of that party was *Abudatus*, the Captain of the Garrison, who laboured might and main to cross the choice of this *Cyrillus*, and to further the election of *Timotheus*.

Yet notwithstanding all opposition, *Cyril's* party prevailed, and carried it; who being invested with his Episcopal Jurisdiction, did take more state upon him, than any of his Predecessors ever did before him: For there hapning a combustion betwixt the Jews and the Christians in that City, this *Cyril* would not stoop so low, as to make his complaint to *Orestes* the chief Governour, and to crave justice of him against the wrong doers, but usurping to himself the Office of a Magistrate, he set upon those Jews, and spoiled them of all their goods, which caused a great breach betwixt the Deputy and the Bishop, insomuch that five hundred Monks of *Nitria* came out of the

the Wilderness, to side with *Cyrl* their Prelate; and one of them, by name *Ammonius*, wounding the Governour in the scuffle, was thereupon apprehended, and forthwith condemned and executed: whom *Cyrellus* enrolled for a Martyr, and changing his name, called him thenceforth *Θαυδοσιος*, that is, *Wonderful*.

He contended against *Nestorius* the Bishop of *Constantinople*, whom the Council of *Ephesus* had condemned for an Heretick. He refuted the Errours of the Arians and Eunomians. He died in the year of our Lord 444. after he had sate in the Chair of *Alexandria* 32 years.

Nicephorus tells us, That this *Cyrellus* did exercise an hostile hatred against *Chrysostome*, for no other cause, but because he did dissent in his judgement from the opinion of his Uncle *Theophilus*. *Niceph. lib. 14. cap. 27.* *Anastasius* calls him, *σφραγίδα τῆς πίστεως τῶν Πατέρων* The Seal of the Faith of the Fathers. *Leo* the Emperour equals him to *Athanasius*, *Basil*, *Nazianzen*, *Nysen*, and *Chrysostome*, for eminency of exploits, as their fellow, *Constit. 88.* *Nicephorus* in his 14 Book and 14 Chapter, speaks thus of him, *Ad certamina natum, nullam prorsus heresin grassari passum fuisse.* That being born for conflicts and debates, he would not suffer any heresie to spread. *Bellarmino* affords him this Elogie, *Cyrellus vir fuit sanctissimus, & doctissimus, at praesertim circa mysterium incarnationis Dominica a Deo doctus.* *Bell. de Script. Eccl. pag. 210.* *Cyrl* was a most holy and most learned man, but taught of God especially

especially about the Mystery of our Lords Incarnation.

Johannes Chrysostomus.

I*Johannes Chrysostomus*, whom *Montacutius* calls *Patrum disertissimum*, & in *Scripturis enarrandis Græcorum principem*, The most eloquent of the Fathers, and in the unfolding the Scriptures, of the Greeks the chief, was born at Antioch of a Noble Family, his Parents names were *Secundus* and *Anthusa*; so *Sixtus Senensis* tells us. He learnt Rhetorick of *Libanius*, and Philosophy of *Andragathius*, and Theologie of *Diodorus* the Bishop of *Tarsus*. He was a great admirer of *Aristophanes*, whose Comedies he would usually put under his Pillow; whence, some say, he suckt his admirable eloquence.

He made so great progress in his Studies, that he was the wonder of all that heard him. After he was baptized, he altogether spent his time in searching the hidden sense of the Scriptures, and first he was appointed Lecturer at *Antioch*, and last of all Bishop of *Constantinople*, having with that many Churches of *Thrace*, *Asia* and *Pontus* committed to his jurisdiction.

He used great freedom of speech, as one that would neither seek the favour, nor dread the power of any. He was much envied and hated by

by the false Brethren, who made it their work to load this zealous man with slanders and reproaches, especially *Theophilus* the Alexandrian Bishop, who was indeed the cause of the dissention betwixt him and *Epiphanius*.

He was likewise persecuted by the Empresse *Endoxia*, which prevailed with her husband for his banishment; but being recall'd again by *Arcadius*, when it was expected he should become much more sparing, and less bitter in his Sermons, he persisted still in his reprovings of the Empress; whereat her husband much incensed, exiled him again to *Pontus*, where being surpris'd with an head-ache, and falling ill of a Feaver, he concluded his life in the year of Christ 407.

The Elogies of this Father are transcendent. *Suidas* thus applauds him, *Lingua ejus Nili cataractis uberior, nemo certa ab omni aeo tanta dicendi copia affluxit quanta solus ille abundavit; & solus absq; fuce aureum & divinum illud nomen est consecutus. Numerum scriptorum ejus recensere, non est hominis, sed Dei potius, omnia scientis.* His tongue more plentiful than the sluices of *Nilus*; never did any in all ages flow with so great a stream of eloquence, as he alone hath abounded; and he onely hath without falsehood obtained that golden and divine Name. To reckon up all his writings, it is not in the reach of man, but rather of God, who knoweth all things.

Cassinus styles him, *Theatrum quoddam divine eloquentia, in quo Deus abunde videri voluit, quid possit vita sanctitas cum vi dicendi conjuncta:*

A certain Theatre of divine eloquence, in whom God would abundantly manifest, what sanctity of life was able to effect, being joyned with the force of elocution. Another allows him this Epirhet, χρυσὸν ῥήμα, *Golden-word Chrysostome.*

Theoderet in Photius his Bibliotheca, thus elevates this man, *O egregium post mortem ducem! O Tristem etiam hostibus post sepulturam militem! O Lyram omni harmonia pradam mortem jam salutam! O Theatrum tanto Tibicine orbatum, &c.* *O egregious Captain after death! O Souldier, sorrowful to thy enemies after burial! O Harp, endued with all harmony, now broken by death! O Theatre, deprived of so great a Minstrel, &c.*

Sixtus Senensis speaking in the commendation of his Tongue, he tells us, That *Libanius* himself, the Master of this *Chrysostome*, did exceedingly admire the fluency and grace thereof, and to that purpose he presents us with a short Epistle written to him by *Libanius*, wherein he highly extolleth his Attick eloquence.

Leo Primus.

L*eo Primus* was by Nation an Italian, born in *Thuscany*, and chosen Pope about the 3rd year of *Theodosius*, and the 16 of *Valentinian*. He sat in the Chair near 21 years. He procured a Coun

a Council to be called by the Emperour *Theodosius* against the Heresie of *Eutyches*, which had in that age spread it self, and infected the Church of God: but yet it so fell out by the subtilty of *Dioscorus* the present Bishop of Alexandria, that this foul error was rather strengthened in that Council, than weakned, and rather ratified, than suppressed.

Among this mans Canons, and Papal Decrees, none is more worthy of praise, than his Edict against self-seeking ambitious men, who affect continually superiorities & advancements. He ordered, that such should be deprived of all maner of dignities and preferments, as well Offices of lower degree, as higher and more sublime; of inferior ones for their pride, because they had so scornfully despised them; and of the higher ones for their presumption and ambition, because they had so greedily affected them.

Sixtus Senensis styles this man, *In divinis Scripturis eruditissimum, & in declamandis homiliis facundissimum*, Most learned in the Scriptures, and most eloquent in his Homilies. He wrote many Epistles, some to the Emperours, others to Councils, others to the Churches of divers Provinces; but of them all, that Epistle which he wrote to *Flavianus* Bishop of Constantinople, wherein he impugned the blasphemous opinion of the Heretick *Eutyches*, is preferred for its singular excellence.

Pareus speaking of his writings, saith thus of them, *In scriptis ejus elucet summa vis Ingenii,*

Œ mira in repellendis hæreticorum ictibus dexterritas: There sparkleth in his writings a notable vigour of wit, and a wonderful dexterity in repelling the strokes of Hereticks. He laboured (as many of his Predecessors had done before him) for the Primacy of the Roman Chair, but with much more craft and cunning; whence *Chamierus* gives him this suitable character, *Leo Magnus primus fuit Episcopus Romanus, & quidem ambitiosissimus.*

When *Attilus* King of the *Hunnes* fell in upon *Italy*, and wasted most part of it, and was approaching with his bloody Army to *Rome* it self, with a full purpose to destroy it, this man with one of the Consuls, and part of the Senate, went forth to meet him; and so far he prevailed by his insinuating Rhetorick, that he perswaded him to spare the City, beyond the expectation of all men.

And after this, when *Gensericus*, that Tyrant of the *Vandals*, and great persecuter of such as were sound in the Faith, came with his displayed Banners against *Rome*, being wooed thither by *Eudoxia*, to revenge the death of her slain husband *Valentinian* the late Emperour; he so wrought upon him by his conquering eloquence, that he was content onely with the spoils and plunder of the City, altogether abstaining from slaughter and bloodshed.

No marvel then, if *Trithemius* style this Pope, *Primum Ecclesiastica dictionis Tullium, sacra Theologia Homerum, Rationum fidei Aristotelem,*

Auto

Autoritatis Apostolica Petrum, & in Cristiano pulpito Paulum. The first *Tully* of Ecclesiastick speech, The *Homer* of Sacred Theologie, the *Aristotle* of Reasons of Faith, the *Peter* of Apostolicall Authority, and the *Paul* in a Christian pulpit.

In this mans time those horrible earthquakes were asswaged, which had ruined so many eminent Towns and cities. The Papists do attribute some miracles to him, as they have done to some other Popes before him.

Theodoretus.

T*Heodoretus*, the Bishop of *Cyrus* in *Syria*, was the Scholar of *Chrysostome*, of whom he was instructed both in Philosophy, and Theologie: he wrote an Ecclesiasticall History, comprizing the beginnings of the *Arian* Sect, and the contentions of the Church, from the first yeer of Great *Constantine* to the beginning of the Raig of *Theodosius*, which in all contains the space of an hundred and five yeers.

He had conflicts with the Heretick *Eutyches*, not onely with voice, but with style also. It's reported that his Mother being aged, and as it were past hopes of having a childe, the Monks of *Syria* prevailed by their prayers for his Nativity, who, as soon as he was borne, was forthwith consecrated to God; *Causinus* joyning him with *Clemens* and *Cyrillus*, thus speaketh of him

Clemens Alexandrinus, Cyrillus & Theodoretus inter eloquentes summe docti, inter doctos summe eloquentes. Amongst the Eloquent wonderfully Learned, amongst the Learned wonderfully eloquent.

This man was Anathematized by *Dioscorus* of *Alexandria*, and unjustly deposed from his Bishoprick, because he consented with *Flavianus* of *Constantinople* in the condemnation of the *Eutichian* Heresie; he is said to have written a deprecatory letter to Pope *Leo* for his restitution unto his Episcopal jurisdiction.

Dalleus files him, *viram sui seculi eruditissimum*; The most learned man of the age he lived in. *Illyrius* sayes of him, *Quod instructus Ingenio excellentissimo, & ad omnis generis disciplinas percipiendas capacissimo fuit*, that he was furnished with a most excellent wit, and most capable of all manner of learnings.

He was *Cyrilli σύγχρονος*, Contemporary with *Cyrillus*, with whom he had some sharp disputes, about the acts of the first Council of *Ephesus*, wherein he was present; and afterward he was called to the Council of *Chalcedon*. *Pareus* saith, that he dyed not very Aged; but *Sixtus Senensis* tells us, That he was a very old man before his death, his dissolution happening about the yeer of Christ, 450.

Iunilius

Junilius Afer.

J*unilius Afer*, was a Bishop in *Africa*, the cities name is not known certainly, where he exercised his government. He lived (saith *Sixtus Senensis*) under the Raign of *Theodosius* the younger, about the year of our Lord, 440. he was intimate with *Primasius* the learned Bishop of *Vtica*, and the Disciple of *Augustine*. By whose persuasions, and encouragements, some say, he did collect those Explanations upon *Genesis*, for the instruction of such, as were unskillfull and unlearned in the Scriptures, which work of his he dedicated to the said *Primasius*. Some report that he wrote other Treatises, but *Trithemius* makes mention that the never saw any other but this.

I meet with two Characters bestowed on this man, the one is from *Trithemius*, who styles him, *Virum in Sacris Scripturis valde doctum, inq. secularibus disciplinis sufficienter instructum, sensu profundum, eloquio dulcem, & ornatum*. A man very learned in the Holy Scriptures, and sufficiently instructed in humane disciplines, deep or profound in his sense, sweet and comely in his expression.

The other Elogie, and much of the same sound, is from *Sixtus Senensis*, who calls him, *virum bonis artibus in seculo eruditum, & in Scripturis Sanctis peritissimum, eloquio brevem, & sensu acutem*

rum. A man learned in the liberall arts, and most skilfull in the sacred Scriptures, short in expression, and acute in Sense.

Some say, that that little Commentarie on the first Chapters of Genesis is none of this *Iunilius* his, but that reverend *Beda* is the author thereof, because it quotes *Gregorie*, and is reckoned among the workes of *Beda. Bel. de Scrip. Eccles. in Iunil. p. 246.*

Salvianus.

S*alvianus* was Bishop of *Marseilles* in *France*, styled by *Sixtus Senensis*, *Episcoporum sui temporis Magister*, The Master of the Bishops of his time: he lived about 460. yeers after Christ, or as some others will have it, 480. It was about the time, when the Northerly people of *Goths* came down into *France* and fearfully overrun it, which sad oppression causing the people of those parts to doubt of Gods Heavenly Providence in the worlds government, gave occasion to this learned Prelat to write that good and excellent book of his, *De gubernatione Dei*, wherein he sheweth that it is a just, and righteous thing with God to punish sinfull men, which knowing well what they are to do, are yet negligent performers of their duty; which little work of his he dedicated to *Salonius*, who was at that time Bishop of *Vienna*.

Trithemius

Trithemius calls this man, *Virum in divinis Scripturis eruditissimum, & in secularibus literis sufficienter instructum*, A man most learned in the holy Scriptures, and sufficiently skill'd in humane and secular learning; agreeing with that of *Sixtus Senensis*, *Divina & humana literatura copiose instructus*.

The foresaid Historian speaking of his Epistles, saith of them, that they are *Sale sapientie condita*, seasoned with the salt of wisdom.

And *Sixtus Senensis*, in reference to all he hath written, tells us, *Quod scripsit Latino candido & succincto sermone, multa laudatissima opuscula*; That he wrote many commendable works in the Latine Tongue, both candidly and succinctly. He was the Master of *Veranius* and *Salonius*, both of which were also Bishops: So *Gennadius* reports in his *de viris Illustribus*.

Prosper of Aquitain.

Prosper of *Aquitain*, so called, (not as some think from his Bishoprick, for he was Bishop of *Reimes*, but from the place of his nativity, he being an *Aquitain* by birth) lived about the year of Christ 460. in the Reign of *Leo Augustus*; he wrote excellent Tractates, his Sentences are met with among the Works of *Augustine*. He shewed himself a most fierce and sharp impugner
of

of the heresie of *Pelagius*. Besides his Theological writings, he was the Author of a Chronologie, mentioned by *Gennadius*. He succeeded in his Episcopal See to the Bishop *Faventius*.

Trithemius thus writes of him, *Prosper Episcopus Rhegiensis, vir in divinis Scripturis eruditissimus, & in secularibus nobiliter doctus carmine excellens, & prosa, eloquio disertus, sensu profundus, ingenio subtilis, assertione nervosus, vita & conversatione sanctissimus apparuit. Prosper* the Bishop of Rheims, appeared to be a man most learned in the divine Scriptures, and nobly instructed in things that were Secular, excellent both for verse and prose, eloquent in speech, profound in sense, subtile in wit, sinewous in assertion, and holy in life and conversation.

He wrote a book *de Ingratis, Of Unthankful men*; by which name he alwayes meant the *Pelagians*, which sprung up out of the ashes of that Arch-heretick *Pelagius*: So Bishop *Usher* writes in his eighth Chapter *de Primord. Britan. Eccles.*

Bellarmino saith this of him to his honour, *Quod multa praeclara scripsit pro gratia Dei contra Pelagianos*: That he wrote many excellent things for the grace of God against the *Pelagians*; *Seq; Augustini discipulum, & defensorem acerrimum demonstravit*; and proved himself to be a disciple, and most sharp defender of *Augustine*.

Sixtus Senensis styles him, *Virum acris ingenii, dictionis pressae, & nervosae, & elegantis*; A man
of

of a piercing wit, of a brief, finewous, and elegant elocution.

Petrus Chrysologus.

P*etrus Chrysologus* was Archbishop of *Ravenna*, born of Noble Parentage, styled by *Sixtus Senensis*, *Vir tam vita sanctitate, quam omni eruditionis genere excellens*, A man excelling as well for sanctity of life, as for all kinde of learning. He was instructed in Christian literature by *Cornelius* a certain Bishop, and advanced by Pope *Sixtus* the third, to that eminent dignity at *Ravenna*.

In this mans time, there were two Councils summoned; the one by *Cælius Symmachus* the Pope, the other by *Theodoricus* the King of the *Ostrogoths*; the one sitting at *Rome*, and the other at *Ravenna*. This Prelate was called to both: And besides, he delivered Letters to the Council of *Chalcedon* against the heretick *Eutyches*; which Letters are yet extant. He had the name of *Chrysologus* given him, because he was so near in conformity to *Chrysostoma*, there being in both of them *par phrasium majestas*, a like majesty of phrase.

In the Epistle prefixed to this mans Sermons,
you

you have this commendation bestowed upon him, *Si cum hoc quosdam Neotericos, aut commentatores conferas Pigneum Atlanti comparare videaris*: If you confer any of your Neotericks or late Commentators with this Author, you may seem to compare a Pigmy to *Atlas*.

Sixtus Senensis, speaking of those hundred two and twenty Sermons preached by this Prelate, he doth thus expresse them, *Breves quidem, sed sensus gravitate venerandos, candore sermonis, venustisq; verborum flosculis amanos, argutis quibusdam sententiolis naturali quadam facilitate fluentibus incundos, & validis quibusdam affectibus interdum verbis tragicis expressis admirandos*. Short Sermons indeed, but yet for the gravity of sense, venerable; for candor of speech, and beautiful flowers of words, delectable; and for witty sentences, flowing with a natural facility, pleasant; and for strong affections, exprest sometimes with tragical words, admirable.

He dyed about the year of our Lord 500. when he had governed the Church of *Ravenna* 60 years.

Fulgentius.

Fulgentius.

F*ulgentius* an *African*, & a Citizen of *Carthage*, appeared soon after *Prosper*, about the year of Christ 500. He was Bishop of *Russ* in *Africk*, and in his time had hot contentions with the *Arians*, condemned long before by the General Council of *Nice*. He confuted those which asserted the doctrine of Free-will, approving himself a puissant maintainer of the servitude of mans will to Sin and Satan, which he had received from *Augustine*, or rather from the Scriptures. He was Bishop of that Church near twenty five years, and dyed piously in the year of his age 65. He flourished under *Anastasius* the Emperour, and *Thrasimundus* the King of the *Vandals*.

In his life he shined with transcendent humility and sincerity, detesting nothing more, than pride & luxury: He abstained from flesh, feeding altogether upon herbs and eggs. He did wear only one garment both in Summer and Winter; this being a usual saying with him, *Corda potius quam vestimenta mutanda esse*, That mens hearts were rather to be changed than their garments. He was so far from harbouring of wrath against any of his enemies, that being extremely injured by one *Felix* an *Arian*, and thereupon counselled by his friends to seek a remedy at Law, he sweetly replied to them, *Christiani esse non ulcisci sese*,
Deum

Deum enim ulturum injuriam suis illatam: That its the Christians duty not to avenge himself, for God is the avenger of his children.

In the time of his sickness, his Physicians advising him to bathe much, he replied, *Putatisne balnea hominis mortalis fata impeditura?* Do you think that baths will hinder the death of a man by nature mortal? And he would have these words very often in his mouth *Domine hic da mihi pœnitentiam, postea indulgentiam*, Lord give me here repentance, and afterwards indulgence.

Vossius calls this man, in allusion to his name, *Fulgentissimum Ecclesiæ sydus*, The most brightsome star of the Church. Its said of him by *Gomarus*, *Quod sententiis Augustini adeo delectatus erat, ut eas pluribus in locis, non tam imitatus sit, quam expresserit*, That he was so far forth delighted with the sentences of *Augustine*, that he did not so much imitate them, as to the very life express them.

One takes notice of some of his writings, that they are thorny, sharp, and piercing, *quasi aculeos in verbis inseruisse visus esset*, as if he had implanted stings in his words. This is noted chiefly in his *Mythologie*: whereas (as the same author well observeth) *alia pie quidem, & Christiane scripta non tam horrida sunt*, other of his Works being piously and Christianly written, are not so rough.

He was banished with an hundred more African Bishops into the Island of *Sardinia*, by *Thrasimundus*

Simundus the King of the Vandals, which might be the occasion of so much gall in some of his Treatises.

Gregorius. Papa.

Gregorius *Papa*, called Gregory the Great, he was constituted Bishop of *Rome* after *Pelagius*, drawn (as it were) into the Chair by constraint. He was a Roman by birth, the first of the Popes (saith one) that discovered an humble and lowly minde, who would be called *Servus servorum Dei*, The servant of those which serve God. He was wonderfully averse to that great and proud Title of *Oecumenical*, or *Universal Bishop*, boldly saying, *In istud scelestum vocabulum consentire, nihil aliud esse, quam fidem perdere*, That to agree to that wicked denomination, were nothing else, but to destroy the Faith. He ever did acknowledge himself the Emperour *Mauritius* his Subject. He maintained disputes with the Jews, and against Hereticks. He confirmed by publick Decrees, these four Councils, of *Nice*, of *Constantinople*, of *Ephesus*, and of *Chalcedon*.

He sustained many afflictions by the Longobards, who had with violence entred *Italy*, and wasted many of the Churches. He wrote many books,

books, which were consumed after his death by them that hated them, a few onely being preserved through the intercession of *Petrus Diaconus*. He dyed in the year of Christ 606. he is said to have countenanced Images in Churches, although we finde no such toleration in the writings of former Fathers: but no wonder, it being a Monk; he was a Patron of Superstition and Idolatry; yet *Barthius* gives him this character, *Ejus Homilia mirifice bonis rebus plena, & exemplar sequentium seculorum doctoribus*, His Homilies are wonderfully full of good things, and as a copy set for the Doctors of the following ages to write after. Nay, *Erasmus* calls him *simplicem & pium*. And again sayes he, *In Gregorio pluram nullq; fūco picturatam sanctimoniam agnoscimus*; We acknowledge in *Gregory* pure sanctimony, and painted with no false deceitful colour.

But *Martin Luther* doth not without some colourable grounds disparage him, whilst he hath this passage in the 49 Chapter of *Genesis*, *Gregorium admodum tenuiter cognovisse Christum, & verbum Evangelii*: That *Gregory* knew Christ, and the word of his holy Gospel very slenderly. The successor of this Pope, *Sabinianus* by name, out of spight and spleen to his memory, endeavoured the destruction of all his Works: Of which *Sabinianus* we reade, that he was the first Inventer of the use of Bells, and of Lamps perpetually burning.

Isidorus

Isidorus Hispalensis.

I*sidorus Hispalensis* lived in the year of the Lord 630. and dyed in the raign of the Emperour *Heraclius* : *Gesner* saith, that he wrote a Commentarie almost on all the Scripture, besides he wrote a book, *De ortu, & obitu Sanctorum*, Of the birth and death of the Saints, and of the Nativity, Passion, and resurrection of our Saviour, together with many Philosophicall Treatises ; as of Astronomy, Cosmography, and Grammaticall learning ; moreover he wrote two books of Epistles, to severall persons contemporary then with him. *John Gerson* doth affirm that the acts of the Councils were collected by this *Isidore*.

Sixtus Senensis saith, that this man was conceived to have been the Disciple of Great *Gregorie*. Our Bishop *Downham* having an occasion to mention him, tells us, that he was Archbishop of *Sivill* in *Spain*, and one of the most learned writers, which have been in the Church within these thousand years. He is said to have culd, and gathered out of the immense writings of the ancient Fathers, innumerable volumes of all Arts, and Sciences. To him in regard of his great Sanctity of life, Annuall honours on the sixteenth

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of

of *January* are decreed. *Hildephonsus* composed a Catalogue of his works. This *Isidore* was called *Isidore Iunior*, or the younger *Isidore*, in distinction to another of that name, called *Isidore Pelusiota*, who flourished about 450. yeers after Christ, and was the disciple of *Iohn Chrysostome*.

He wrote a hundred and thirty Greek Epistles now extant (as some write) in the Vaticane Library, wherein he did explain the deep mysteries of the Christian Religion. Cardinall *Baronius* has inserted into his Annalls an Epistle of this mans, written to the Emperour *Theodosius*, in whose Raign he flourished.

Suidas doth thus advance him, telling us, *quod una cum simplicitate veritatem amaret probaret, & sine omni simulatione loqueretur*. That he loved the Truth with simplicity; That he approved of it, and would speak it without dissimulation or hypocrisy. And *Demster* gives *Hispalensis Isidore* this following Elogie, *Grammaticus necessarius in quo pleraq; qua nusquam alibi*; A needfull Grammarian, in whom there are many things nowhere else to be met with.

Beda

Beda.

Beda was an English man by birth ; calle *Venerabilis*, venerable for his great learning, and gravity, and yet he was miserably ensnared with Popish errors, which in those times had overspread like a Gangrene every Nation, wherein there was a possession of Christianity, so that it might be said, that as the whole world was once called Arian, so then it might have been stiled *Antichristian*.

Yet this man, though corrupt in his opinions, and judgement, was very zealous in the duties of his calling, fervent in prayer, laborious in reading, writing, and preaching of the Gospel. But there is nothing makes more for his commendation then his noble patience, in bearing those heavy and fearfull agonies, which he underwent immediately before his death. He was of great fame in the Raigh of *Iustinian* the second of that name, about the yeer of Christ, 690. He lived as some reports, *Vitam longissimam*, till he was very aged. He dyed under *Leo* the third in the yeer 731. so some say, but others 734. His works are set out in eight Tomes. His Commentaries on *Pauls* Epistles, he gathered out of *Augustine*, as himself doth insinuate by these words in the preface of them, *In Apostolum quacunq; in opusculis S. Augustini*

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gustini exposita Inveni, contra per ordinem transcribere curavi; Whatsoever I have found expounded on the Apostle, in the works of S. *Augustine*, I have taken care to transcribe them in their order.

Durandus writes of this *Bede*, that being blinde by reason of his great Age, he caused himself to be led into the villages by certain guides, that he might preach the Word unto the people: and when on a time they carried him into a valley full of stones, and his leaders deluded him, saying, that there was a throng of people met together, whereas indeed there was not a man come to hear him, he began to preach very zealously, as was his manner, and when he had concluded his Sermon with these words, *per secula seculorum*, instantly all the stones cryed out with a loud voice, *Amen, Venerabilis Beda, Amen*, whence it was, saith this *Durandus*, that he was ever after stiled *Venerable Beda*.

Iohannes

Johannes Damascenus.

I*ohannes Damascenus* was a superstitious Monk, the disciple of *Cosmus*, contemporary with *Bede*, who appeared in the West, as he did in the East. He was for a time mingled with the Saracens, and for fear of death committed Idolatry amongst them, worshipping (as they did) the bones of *Mahomet*. He stood stiffly for Imagery, whereupon he was excommunicated in the General Council assembled by *Constantinus Copronymus*. He was much conversant in the books of the ancient Fathers, as appears by his Treatise *de Orthodoxa Fide*; but if he had been as narrow a searcher of the holy Scriptures, he had not fallen into those Popish snares.

He was the first man that brought Christian Religion to a certain method; in imitation of whom, *Peter Lombard*, styled The Master of the sentences, did the like. He flourished under *Leo Isaurus* and *Constantinus Copronymus*, about the year of Christ 730.

Suidas does commend him in these words, *Damascenus vir doctissimus atatis sue nulli eorum, qui doctrina illustres fuerunt, secundus: Damascene* a most learned man, second to none of his age, that were accounted learned. *Baronius* censures him for a vain, empty, light, and lying Writer.

ter. And *Bellarmino*, lib. 2. de *Purgator*. cap. 8. doth disparage and extenuate this mans authority, and yet he makes use of a book of his to prove his Purgatory.

Those Orations, which this Author did write concerning Images, this is *Baronius* his judgment of them, *Fidem illius scripti in multis vacillare, & compluribus scelere mendacis*. Tom. 2. *Annal*. ann. 31. 675.

Rabanus Maurus.

Rabanus Maurus, by Nation a German, was the fourth Abbot of *Fulda*, and from that degree advanced to the Archbishoprick of *Ments*, being the sixth Prelate which possessed that Chair. He was sometime scholar to that famous English man *Alcuinus*. All the while he was Abbot, his Monks hated him, because they saw him so intent upon his studies, and so neglectful of worldly advantages and interests: Whereupon he left them, and went to *Lewis* the Emperour, and would not return any more unto his Abbey, though much importuned by those his Monks to come, God so ordering it for their downfal and destruction; for no sooner was he advanced to his Archiepiscopal See of *Ments*, but their confusion

fusion immediately followed.

While he lived in his Monastery, some say that he compiled Commentaries on all the Scriptures, being encouraged thereunto by the Emperours *Lewis* and *Lotharius*; which he gathered out of the Latine Fathers from *Ierome* to *Venerable Bede*, evermore holding to their sayings, sentences, and senses; and in those places wherein he did not meet with the Expositions of those foresaid Fathers, he made supply with his own: yet withall for distinction sake, that the Reader might know and understand, which was his Explanation, and which theirs, he alwayes set the Authors Names to their Annotations.

Trithemius in his Catalogue of famous men bestows upon him this Elogie, *In omni eruditione tam secularium, quam divinarum Scripturarum longe doctissimus evasit, cui similem suo tempore non habuit Ecclesia*: He was esteemed most learned in all manner of erudition, as well sacred as secular: The Church had not his fellow or equal in his time.

And *Sixtus Senensis* speaks as full, as much in the praise of this man, who styles him, *Virum omnium disciplinarum cognitione absolutissimum, Rhetorem, Poetam, Astronomum, Philosophum, & Theologum, cui nullum in illo seculo Germania habuit parem*. A man most absolute in the knowledge of all disciplines, a Rhetorician, a Poet, an Astronomer, a Philosopher, and a Divine, to whom *Germany* in that age could not finde a Peer. *Helvicius* saith, that this man flourished in the

year of Christ 814. others 840. *Bellarmino* calls him *Virum æque doctum ac pium*, a man equally learned and pious.

Haymo.

Haymo a Monk of *Fulda*, and near kinsman of the Reverend *Bede*, was one of *Alcuinus* his scholars, and school-fellow together with *Rabanus Maurus*: He was chosen Bishop of *Halberstade*, about the year of our Lord 840. He wrote Commentaries on the Scriptures, which he gathered out of those that were before him. He was of the *Romish* Church, but yet he is not altogether so erroneous, as other Popish Writers both before and after him: Besides his foresaid Commentaries, he published in ten Books a compendious Ecclesiastical History. He continued in his Episcopal See about thirteen years; some say he died in the year of Christ 853. and that he lieth buried in that Cathedral.

Sixtus Senensis styles him *virum sanctitate, & eruditione insignem*, a man famous for his sanctity and learning; and the same Author speaking likewise of those good Commentaries this man put out, he gives them this following commendation, *Pietate, brevitæ, dictionis simplicitate, ac perspicuitate laudandos*, To be praised for their piety, brevity, simplicity of expression, and perspicuity.

And

And further he saith of this Expofitor, *Quod versatus est ferme semper in allegoricis, & anagogicis sensibus, quos velut spiritualis apicula, ex omnium antiquorum hortis, ac pratis florentissimis excerpfit, quo legentibus esset parata saluberrimi mellis copia*; He was almost alwayes conversant in allegorical and anagogical senses, which as a spiritual Bee, he gathered out of the most flourishing gardens and meadows of all the Ancients, whereby there might be provided for them which reade him, plenty of most wholesom honey.

And *Trithemius* in his Catalogue of illustrious men, thus pourtrayeth him, *Vir in divinis Scripturis eruditissimus, & in secularibus literis nulli suo tempore secundus, ingenio acutus, sermone disertus, vita & conversatione devotus, in declamandis ad populum Omiliis celeberrimis industriae fuit*: A man most learned in the Scriptures, and for secular learning second to none in his time; of an acute wit, eloquent in speech, devout in life and conversation, and in declaiming of Homilies to the people, he was of a most transcendent industry.

And yet *Erasmus* doth somewhat diminish him in these words, *Haymo non uno & altero loco deliravit*; *Haymo* hath doted more than in a few places.

Theophy-

Theophylactus.

Theophylactus was Archbishop of *Bulgaria*. There is difference among Writers concerning the time when he lived : *Gerhard* in his *Patrologie* tells us, that he flourished when *Alexander* was Pope, and *Diogenes* was Emperour, about the year 1071. though *Baronius* and *Bellarmino* say it was in 880. and others 990. and *Eutropius* 760. But its likely, because he was the instrument that converted the *Bulgarians*, that he appeared sooner than some will have him. He wrote Commentaries on the Gospels, on *Pauls* Epistles, the Acts, and on some of the Prophets, all in the Greek Tongue, which were translated by *Montanus* and some others.

He was an imitator of *Chrysostome* : Hence saith *Sixtus Senensis* of him, that he was in *Chrysostomi lectione diu multumque versatus, ac detritus*, much worn, and a long while conversant in the reading of *Chrysostome*. Nay, all his Comments are reputed nothing else but an Abridgement of the Writings of that excellent Author, and so the foresaid *Senensis* intimates in these words, *Redegit in breve, & apertum compendium, quicquid admirabilis ille pater ex aureo suo ore,*

ore, *veluti ex abundantissimo fonte, in exponendis scripturis sanctis effuderat* : He did reduce into a short and open Compend, whatsoever that admirable Father had, in expounding of the holy Scriptures, poured out of his golden mouth, as it were out of a most abundant fountain.

He did sharply refute the Hereticks of old, but for the errors of the Roman Church in his own time, he did too much indulge to. He had an honourable esteem of Marriage, and was of opinion, that *Antichrist* should then appear, when the Roman Empire did begin to sink. *Erasmus* gives him this Elogie, *Bulgarius Interpretes Græcus recentior, sed haudquaquam malus mea sententia* : The Bulgarian Bishop a more late Greek Interpreter, but not a bad one in my opinion. 'Tis *Luther's*, *Augustinus*, *Hilarius*, *Theophylactus* excellunt : In Coll. Mens. cap. 30.

Bellarmino proves this man schismatical, because in the third Chapter of *Iohn*, he reproves the Latines for believing the holy Ghost to proceed also from the Son.

Oecume-

Oecumenius.

O*Ecumenius* was a Greek Writer, as well as *Theophylact*; but when he likewise flourished, its controverted by many Authors: some say he lived about 900 years after Christ, others 1000. *Sixtus Senensis* tells us, that it must be after the 800 year, in regard of those Authors he makes use of in his Works.

This man collected out of the Commentaries of the Fathers Expositions on the Acts, the seven Canonical Epistles, and all Saint *Pauls*, which were rendred into Latine by *Maximus Florentinus*. Its said, That after this man had set out his Comments, *Theophylacts* were not so highly valued; the one being so much preferred in that way before the other; and he also borrowed most of his Expositions from *Chrysostome*.

Sixtus Senensis speaking of this Writer, calls him *Græcum autorem, valde doctum*, a Greek Author, very learned; and further he addes, *In explicandis divinis scripturis brevis, apertus, & elegans*, in unfolding or expounding the divine Scriptures, brief, clear, and elegant. One *Theodulus*, a Priest of *Cælosyria*, has some Annotations on the Epistle to the Romans, but they are all taken out of this *Oecumenius*.

Lanfrancus.

Lanfrancus.

L *Anfrancus* an Italian by nation, borne at *Papia*, was Arch-bishop of *Canterbury*, and in great esteem for his profound learning, with our *William* the Conquerour, he was *Berengarius* his great Antagonist, and writ aginst him, maintaining the error of Transubstantiation, which the said *Berengarius* had so stiffly opposed: he was one of those 113. Bishops which were convened by Pope *Nicholas* the second at *Rome*, for the rooting out of that Sacramentall truth *Berengarius* had published.

Its a thing observed by the Orthodox learned, that before this age of *Lanfrancus*, the Doctrine of *Augustine* was universally received, and followed, first published by *Egyppus*, *Fulgentius* his equal, afterward by *Fulgentius* himself, then by *Primasius*, all of these being African Divines, and eminent for their learning. And so it continued to be maintained by *Isidore Hispalensis*, *Maximus Taurinensis*, and *Prosper* of *Aquitane*. Nay ratified it was likewise by Council, as the *Afrassicane*, and the sixth *Constantinopolitane*, and before that *Charles* the great governed the Roman Empire, it was stoutly defended by *Bede* a Saxon and his Disciples, *Alcinius*, *Claudius*, *Rabanus Maurus*,
and

and by many other learned Doctors, for the space of 500 yeers and upwards.

But now began men to swerve from that good and pure doctrine of *Augustine*, and especially about that Article of the Sacrament. Satan by his instruments promoting (as *Pareus* expresseth it) *immanem illum Transubstantiationis errorem, infinitorum aliorum fontem*, that huge error of Transubstantiation, the fountain of many others.

This *Lanfrancus*, though he had so great an interest in the favour of the Conquerour, as that he ordered all his Affaires both in Church, and State, yet when *Rufus* came to enjoy the crown he had not that influence, for the Nobles of the Realme, out of emulation and envy, had alienated the young Kings affections from him; which occasioned his sicknesse, whereof he soon dyed.

Ranulphus relates this of him, that it was his serious, and frequent desire, he might dye of no other disease then a Feaver, or Dysenterie, because in those distempers the use of speech would continue to the last breath; he sate in his Archbishopal Chaire about nineteen yeers, and dyed in the third year of the Raigh of King *Rufus*.

Sixtus Senensis calls this man, *omnium sui temporis, in omni literarum genere doctissimum*, of all men of his time the most learned in all kindes of learning: and speaking of those works which he hath written, he saith this of them, *Quod inter alia prestantis ingenii monumenta, reliquit pios atque*

que eruditos in totum psalterium commentarios.
That among many other monuments of his excellent wit, he left behinde him pious and learned Commentaries on the whole book of Psalms. He flourished when *Henry* the third enjoyed the imperiall diadem, about the yeer of our Lord 1060. So saith *Sixtus Senensis*.

Anselmus.

A*nselmus* succeeded *Lanfrancus* in the Archiepiscopall See of Canterbury, who for a Popish Writer was a man of great fame in the times he lived, and of no mean repute for his learning, even in the reformed Churches. He was by birth a Burgundian, and advanced from an Abbot to that eminent Ecclesiasticall dignity by *William Rufus* then King of England, betwixt whom, and this Bishop there happened afterwards hot contentions, because the King had put up in his coffers some rents of Defunct Bishops, which the Prelat would ever have peculiar, and appropriate to the Church; hereupon he was twice banished out of England, but at last returning upon a solemne friendly invitation from the said King, he was received by the people with high acclamations, and great joyes.

This

This Bishop was very much against the marriage of the Clergie, which it seems was in use till his time in England, and he is said to attribute the honour to the Virgin Mother, as he did to our Lord her Son. He fell sick at *Edmondbury*, and and on the 28th. day of *Aprill* in the yeer of Christ 1109. being aged 76 yeers, he dyed at *Canterbury*, whether he had been removed in the time of his sicknesse, and was buried at the head of his Predecessor *Lanfrancus*. Though afterwards he was taken up, and interred in the eastern part of the said Cathedral, which he had in his life-time adorned with a most sumptuous structure.

This man, because by his notable writings he had advanced the Papal Tyranny, and depressed as much on the other side the Kingly Sovereignty, therefore did Pope *Urban* Order and Decree, That he and his successors should sit at his right Foot in every General Council; and thus it was proclaimed, when that place was given him, in the open Assembly, *Includamus hunc in orbe nostro, tanquam alterius orbis Papam.*

Sixtus Senensis thus describes him, *Anselmus vir tam divinis, quam humanis disciplinis nobiliter excultus, stylo mire simplici, & puro, sed non in jocundo?* His life was written by his intimate friend *Edinerus*. He wished, when he was dying, that he might have had a little more time here allowed him, till he had perfected that most obscure Problem of the Souls Original, which it seems he had in his life-time taken in hand to determine; but sayes one of him, *Hoc tempus datum*

datum ei non est, ut majus bonum in aternitate ei daretur: This time was not given him, that a greater good might be given to him in Eternity.

Bernardus.

Bernardus Abbot of Claraval, flourished in the time of the Schoolmen, and yet is reckoned as one of the Fathers, for his sanctity of life, and soundness of Doctrine.

Chemnitius saith of him this, *Recentissimus est, vixitque post confirmatam Episcopi Romani Tyrannidem:* He is the latest Father, and lived after that the Tyranny of the Roman Bishop was established: Yet he did much inveigh against the impiety of the Pope, his Cardinals, Bishops, and all that Antichristian Clergy.

Bishop Carleton sayes, *Utinam tales papistas multos, imo vel unum talem hodie haberemus in toto regno Pontificio, qualem Bernhardum fuisse constat.* I would to God we had this day many such Papists, nay but one such, as it is manifest *Bernhard* was. He solidly disputes, (as the foresaid Bishop further doth observe) of the chief Fundamentals and Heads of Faith, as of the Scriptures, of the Church, of Mans Misery, of free
H Justifica-

Justification, of Grace, of New Obedience; all of these against the Fables of the *Trent* Council. And, saith *Carleton*, Is he a Papist, that follows the Catholick Church, and the consent of the ancient Fathers, against the Jesuites, and the *Trent* Impostors?

Hence it is, that many Princes made use of him for decision of controversies, and composing of contentions in the Church. This was he, which advised Count *Theobald*, when he saw him at great expences in the building of Temples, that he would rather supply the household of Faith, and build up the living Tabernacles of the most High: He died in the 64 year of his age.

This is *Erasmus* his character of him, *Bernhardus festivus, jucundus, nec segnis in movendis affectibus*: *Bernhard* is pleasant, sweet, and not slow in moving the affections. And again sayes the same Author, *Bernhardus vir & Christiane doctus, & sancte facundus, & pie festivus*, in cap. i. Rom. p. 243.

This is Bishop *Mortons* Elogie which he gives him, *In atro Romane Ecclesie nocte, fere solus effulsit Bernhardus, qui tam doctrina, quam vitae suae lumine in multis articulis tenebras pontificias dispulit*; In the dark night of the Romish Church, almost onely *Bernhard* shined forth, who as well by the light of his doctrine, as his life, hath in many Articles scattered the Popish darkness.

I will adde no more, but that of *Sixtus* Se-

nenis, who saith thus of him, *Oratio ubique dulcis, & ardens, ita delectat, & ardentem incendit, ut ex suavissima lingua ejus mel, & lac verborum fluere, & ex ardentissimo ejus pectore ignitorum affectuum incendia erumpere videantur.* His speech every-where sweet and ardent, doth so delight and fervently inflame, that there do seem to flow from his most sweet tongue, honey and milk of words, and out of his most ardent breast, fires of burning affections to break out.

F I N I S.
